

Edwin Alherstone
A

T R E A T I S E

Concerning

H E A V E N and H E L L,

Containing

A RELATION of many WONDERFUL THINGS
THEREIN, as heard and seen by the AUTHOR,

The H O N O U R A B L E

E M A N U E L S W E D E N B O R G,

Of the SENATORIAL ORDER of NOBLES in the Kingdom
of SWEDEN.

Now First Translated from the ORIGINAL LATIN.

—This is a rebellious people—which say to the Seers, See not.
Isai. xxx. 9, 10.

Where there is no Vision, the people perish. Prov. xxix. 18.

I have multiplied Visions, and used Similitudes, by the ministry of the Prophets. Hof. xii. 10.

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made. Rom. i. 20.

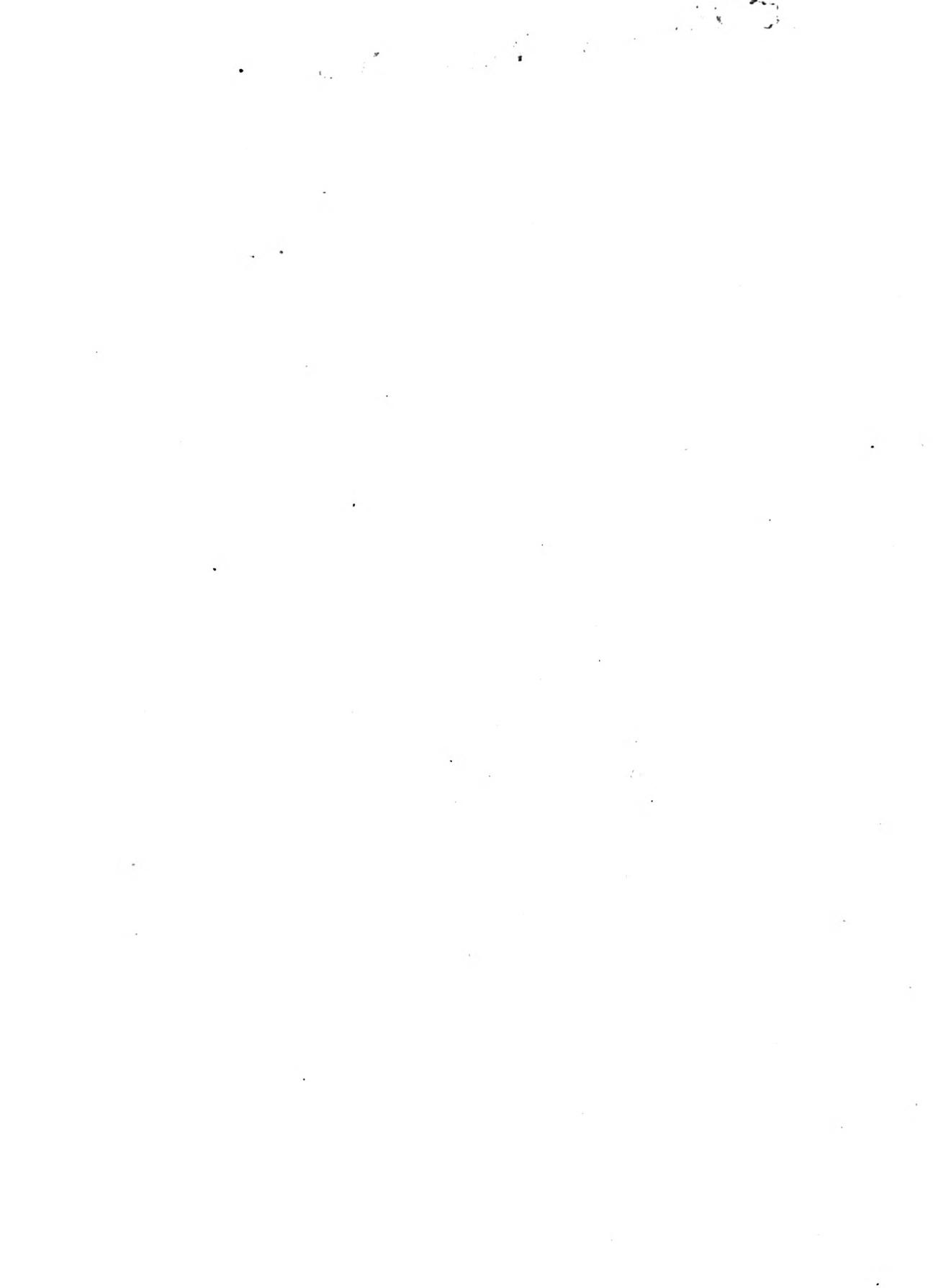
L O N D O N :

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M DCC LXXVIII.



T H E
P R E F A C E

T O T H E
F O L L O W I N G T R A N S L A T I O N .

BESIDES the more general provisions made by the Father of Lights for the instruction of his church and people in divine things, under the publick dispensations of the Law and the Gospel, He has also been graciously pleased, at sundry times and in divers manners, as occasions and the needs of the church might require it, to make extraordinary discoveries and revelations to particular persons, either for more private or publick use, and to answer various ends of his wisdom and goodness: and indeed, were it so that all things proceeded according to one invariable rule of government in his administrations, in grace, in providence, and also in the natural world, without his interposing any particular acts of his divine authority and power, God's government of the world would be less attended to and believed in, his cognizance of human affairs be questioned by many, and such a settled sameness in the course of things be construed into a blind fatality. Nor is it easily to be conceived by us, how one unchangeable mode of proceedings could be adapted to the present condition of mankind, as free agents, under their continual fluctuations and deviations from the rule of obedience, their backslidings, rebellions and apostacy; and accordingly we read how the Lord varied his particular dealings with the Israelites,

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according to their states and circumstances respectively, for direction, for warning, for corrections, &c. by visions, by voices, by signs and wonders, and by the mission of angels, to reclaim and convert them : and this is so far from arguing any variable-ness in God, that it evidences his unchangeableness in mercy and goodness, by accommodating his dealings and dispensations to the needs and requirements of his poor frail creatures, agreeably to that his declaration ; “ I am the Lord, I change not, “ therefore ye sons of Jacob are not consumed.” Mal. iii. 6.

How things went with the Antediluvians in regard to divine manifestations, the sacred records give us but little intelligence ; but thus much we may collect from them, that in the line of Seth, as contradistinguished from that of Cain, there was a church of devout worshippers then on earth, in which Enoch was highly favoured of God, and a man of renown, whose prophetick writings continued in the church down to the times of the apostles, as appears from the Epistle of Jude. In this line of Seth (from what is mentioned of Enoch and Noah) we may conclude, that the church of God, before the general apostacy brought on the flood, was instructed and conducted by particular revelation from heaven ; and that an intercourse between angels and the holy men of those early days (called the Sons of God) was no unfrequent thing.

On the call of Abraham heaven was again opened to man in the way of divine communications externally, and he was taught of God the things that be of God, by the ministry of angels ; so that what we now call extraordinary dispensations were then the ordinary way of conveying divine knowledge (1) : and from these more immediate discoveries of himself to the patriarchs we apprehend it was, that God stiled himself the God of Abraham, the God of Isaac, and the God of Jacob.

Nor was the delivery of the law, as a stated directory to the Israelites for duty and worship, intended to supersede particular revelations from heaven, or communications with angels ; nay, the promise of an angel to “ go before them in the way” was

(1) See *Bromley on extraordinary Dispensations*, at the end of his *Way to the Sabbath of Rest*. A book which I much recommend to the reader.

immediately annexed to it (2) ; and the prophetick dispensation under the law appears as a supplement of superior excellency to the law itself, by expounding and illustrating the typical parts of it, in reference to that ministration of righteousness by Jesus Christ, which should far exceed it in glory. Thus the law and the prophets made together, as it were, but one dispensation ; and all serious Jews looked upon divine manifestations, by prophecy and vision, as such standing tokens of God's favour towards them, that any occasional cessation of them was considered as a mark of the divine displeasure : thus the Psalmist ; “ We see not our tokens, there is not one prophet more (3) :” and hence it was that the seers or true visionaries were held in such honour by the godly of that church. Thus, “ The word of the Lord was precious in those days ; there was no open vision (4) :” “ her prophets find no vision from the Lord (5).” And it is observable, that from the time of Malachi to a little before the advent of Christ, during which period prophecy and vision ceased in the Jewish church (at least in persons of a publick character) was the most horrid degeneracy of that people from all things sacred and moral ; intestine divisions, bribery, and libertinism diffused their poison through church and state ; the very temple was often polluted with the blood of hostile factions ; and the high priesthood bought and sold, nay, the nomination to it submitted to heathen princes, who conferred the same on the highest bidder : thus fulfilling the truth of Solomon's words (6) : “ Where there is no vision, the people perish ;” meaning thereby, that where there is a cessation of all divine communications, the sense of religion decays, and all things tend to ruin.

When the time was fully come, as foretold by the prophets, for the Sun of Righteousness to arise with healing in his wings ; for God to manifest himself in the flesh to destroy the works of the Devil, and to supply what was lacking in all preceding dispensations ; then the heavens were again opened, and celestial communications renewed with men ; an angel foretold the birth

(2) Exod. iii. 20.
(5) Isai. iii. 2.

(3) Psal. lxxiv. 10.
(6) Prov. xxix. 18.

(4) 1 Sam. iii. 1.

of him, who should be the harbinger to this Prince of Peace; the same heavenly messenger was sent to the highly favoured Virgin with a salutation on her miraculous conception of him; and a host of angels proclaimed the joyful news of his gracious advent; angels ministered unto him during his abode on earth, and announced his resurrection from the dead. But when all was finished relating to our adorable Redeemer's ministry, sufferings, and life in the flesh, and that the dispensation of the Holy Ghost took place according to this promise, were all extraordinary dispensations then to cease? By no means; for this very publick solemnity on the day of Pentecost was attended with a gracious promise of their continuance in the church to future generations, as declared to all present by Peter, who, on quoting the prophecy of Joel (7) concerning the same vouchsafements, applies them to the times of the Gospel dispensation; "For the promise is to you and to your children, and to them that are afar off (8)." And they certainly continued with the apostles, as more particularly appears from the visions of angels by Peter, Paul, Philip, and John the Divine, plainly evincing, that they were not superseded by the giving of the Holy Ghost.

Such as are no friends to the belief of extraordinary gifts and communications, have laboured all they could to confine them to the times of the apostles; but in so contradicting the current testimony of the church history, they shew much prejudice, and little modesty. The apostolical fathers, Barnabas, Clement, and Hermas (whose writings were revered as of canonical authority for four hundred years, and were read, together with the other Canonical Scriptures, in many of the churches) confirm the truth of prophecy, divine visions, and miraculous gifts continuing in the church after the apostolical age, both by their testimony and experience; and to pass over many other venerable names (among whom Tertullian and Origen are witnesses of eminence to the same truth afterwards) Eusebius, Cyprian and Lactantius, still lower down, declare, that extraordinary divine manifestations were not uncommon in their days: Cyprian is very express on this subject, praising God on that behalf, with

(7) Joel ii. 28, 29.

(8) Acts ii. 39.

respect to himself, to divers of the clergy, and many of the people, using these words: " The discipline of God over us " never ceases by night and by day to correct and reprove; for " not only by visions of the night, but also by day, even the " innocent age of children among us is filled with the Holy " Spirit, and they see, and hear, and speak in ecstasy such " things as the Lord vouchsafes to admonish and instruct us " by (9) : " and it was the settled belief of the early fathers of the church, that these divine communications, for direction, edification, and comfort, would never wholly cease therein.

That extraordinary gifts became more rare in the church about the middle of the third century is allowed by Cyprian himself, and such other both cotemporary and subsequent writers, as at the same time testified to the reality of them; and they account for it from the encouragement given to the pernicious doctrines of Epicurus, and other materialists at that time, which disposed many to turn every thing supernatural and spiritual into mockery and contempt. In the next century, when the profession of Christianity became established by Constantine as the religion of the empire, and millions adopted it from its being the religion of the court, the fashion of the times, or the road to temporal emoluments, then Christianity appeared indeed more gorgeous in her apparel, but became less glorious within; was more splendid in form, but less vigorous in power; and so what the church gained in superficies, she lost in depth. She suffered her faith to be corrupted by the impure mixtures of heathenish philosophy, whilst the honours, riches, and pleasures of the world insinuated themselves into her affections, stole away her graces, and so robbed her of her best treasure, insomuch that many have made it a doubt, whether in the times here spoken of, Paganism was more christianized, or Christianity more paganized.

In this condition of things, no wonder that we hear so little of divine visions and extraordinary spiritual gifts in those days: for however outward men are apt to glory in the pompous appearance of a visible church, yet the true spiritual church may

be considered at that time, and indeed ever since, as in her wilderness state, withdrawn from the multitude to keep herself unpolluted from the world, and to preserve a holy intercourse with her Beloved, in a life and conversation becoming the Gospel of Christ; nor were her heavenly vouchsafements less than before, but only less proper to be divulged, as less likely to be received, or to be received only with derision, as were the dreams of Joseph by his brethren. We always mean to except under this distinction many excellent persons mixed with carnal professors in common life, yet walking in all good conscience, fearing God, and working righteousness. Nor is any thing here said with a design to suggest, as though the establishment of Christianity in the Roman empire were without its great beneficial effects; for it was a means appointed by Providence for spreading the knowledge of the Truth over a great part of the known world, whereby great numbers under very defective and corrupt administrations of it were converted from the error of their ways, and by passing through the outward forms and ordinances to the inward power, became burning and shining lights in the church: besides, Divine Truth is of a diffusive nature, like the precious ointment upon the head of Aaron, that fell down to the skirts of his garments. Thus the Christian religion, in the weakest administrations of it, was not without good influence on the nations that received it, by civilizing their manners, improving their systems of morality, repressing their enormous vices, and regulating their polity by more wholesome laws and institutes.

To trace the Christian religion in the various revolutions of its progress, from its first civil establishment down to the present times, would be the province of an historian; we shall therefore pass over all the intervening periods of it, to consider the subject before us in the way both of scriptural and rational enquiries in relation to ourselves. And here it must be owned, that the belief of all extraordinary or supernatural dispensations is at a very low ebb with us, and that from several assignable causes, two or three of which shall here be noticed.

And first, from an undue exaltation of man's natural rational faculties and powers, as the sufficient test of revealed Truths;
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and this gross error has prevailed more among men of human learning for this past century, than perhaps ever before; to which it is owing, that almost every thing in religion has been run into question and controversy, and that a general disbelief of all things supernatural has in a great measure banished faith, and introduced Sadducism amongst us, to the denying of all spiritual visions and apparition of angels as things incredible.

Secondly, This doubting and unbelief in things of a spiritual nature has spread to a greater extent among all classes, from an excessive attachment to worldly interest, and the love of money in the trading nations of Christendom, through the vast increase of commerce and navigation in the last two centuries; whereby the affections and pursuits of such great numbers have been so engaged on the side of filthy lucre, as to turn an employment, in itself innocent and useful, into the occasion of sin. Hence a sordid avarice, and making haste to be rich by frauds, extortion, and injustice, which lays an invincible obstacle in the way of faith; since we are told, that every one that would name the name of Christ, as his Saviour, must first depart from iniquity.

Another great hinderance to the belief of all communications with the world of spirits, is a life of pleasure, which the apostle calls a state of death (10), as it chains down the mind to the object of the senses, and things of outward observation, and totally indisposes it for the consideration of things inward and spiritual: and this is not only the case of the voluptuous and libertine part of mankind, but of those also, who, from an indulged levity and dissipation of mind, abandon themselves to vain pastimes and amusements, are carried away with every wind of fashion and folly, or, like the Athenians, spend their time in nothing else, but either to tell or to hear some new thing. Should an apostle reveal any thing concerning heaven or hell to persons thus indisposed to receive his report, is it not to be expected that they would reply in derision, like the philosophers or Athenians before mentioned, at the preaching of St. Paul? "What will this babbler say?" Nor can it be expected that the

contents of the following volume should meet with a more favourable reception from such. All things relating to the other world, and the condition of departed souls, are of a most interesting nature, and call for great seriousness and awful attention; and they that bring not with them minds so prepared for the consideration of these subjects, however they may boast of their reason, they are not as yet qualified for judges in these matters. And this leads to an observation or two on the subject of reason.

There is nothing more talked of and pretended to than reason, and yet nothing in which people of every rank and age are less agreed in; that which generally passes for reason being of a vague, uncertain nature, varying according to the tempers, inclinations, and circumstances of men. Thus it happens, that the reason of one of thirty years of age is seldom the reason of the same person at fifty; the reason of the majority is not the reason of the minority; nay, in every profession, art, and science, men reason differently, and often oppositely, except where reason has least place, as in mathematicks, geometry, and arithmetick. And yet there is a right reason in all things, where men are qualified to find it out; but these are few, and we see by far the greater part perpetually wrangling, disputing, and contradicting one another in relation to right and wrong in most things; and the main cause of it is the want of simplicity, and a right disposition of the will and affections, which are absolutely necessary, in order to a right judgment: but whilst men dignify their passions, humours, and false interests with the venerable name of reason, it remains in them no other than the operations of their present state of mind on the errors, prejudices, and wrong principles they have before imbibed, and which they are resolved to maintain with the most words, and such arguments as they are masters of; and hence it is, that we have so many criticks, politicians, and divines, which are utter strangers to the truth of the matters they take in hand.

But reason has also its specifick differences and measures, according to the nature of the subject to be investigated; thus ethicks, physicks, and metaphysicks have each their respective principles, and consequently a distinct kind of reason, and he
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that is a good proficient in the knowledge of one, may be very deficient in another. Thus every part of knowledge has its standard, adequate and proper to itself; so natural things are known by natural reason, and spiritual things are discerned by a spiritual light; and this distinction is founded on the authority of Scripture, in which we are told, that “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned (11);” that is, the animal or soulish [*ψυχικῶς*] man, with all his natural faculties and endowments, cannot of himself attain to the knowledge of spiritual things, they being too far above his reach, and therefore it must be given him from above, or he cannot have it: nay, so contrary are they to the propensities and apprehensions of his sensual fallen nature, that whilst he presumes on a fancied sufficiency in himself to comprehend these things, the deeper he plunges himself into the darkness of human ignorance concerning them, and the more accounts them foolishness; and thus God is said to make foolish the wisdom of this world, by leaving such to their wilful blindness, who chuse darkness rather than light.

Nothing is here said to depreciate the external rational knowledge, even in its lowest sphere, when joined with the fear of God in men of humble minds; for this also is the gift of God, and is not only helpful to us in all the purposes of this life, but in due place and subordination subservient to the divine life; it is the abuse of this knowledge only that falls under our censure, as when natural knowledge and human learning are employed to unsettle mens minds with respect to the things of the other world, and to rob them of the precious hopes of a glorious immortality through the redemption that is in Christ Jesus. All such kind of sophistry, mistaken for reason, is no better than vain deceit, and science falsely so called, and all that exercise themselves therein are disturbers of the peace of mankind, as well as enemies to the church of God. Nor can we here forbear to pass a reproof on all those, who, whilst they profess a

(11) 1 Cor. ii. 14.

reverence for the Gospel Revelation, patronize at the same time the infidelity of the Sadducees, as touching angels and spirits, and all extraordinary dispensations : for to deny all communication with the spiritual world, whether by vision, or any other means, naturally leads to atheism ; and their pernicious reasonings in this way have had dreadful effects upon the present times, by weakening the sense of religion and conscience in the lower classes of the people. The belief of an intercourse with the other world, according to the truth of it, keeps alive and cherishes faith in the immortality of the soul in all ranks of people, and familiarizes the mind to its existence separate from the body ; and it is not to be doubted, that such gracious vouchsafements were granted to the Jews under the Law, and have been continued since to the church under the Gospel, in aid and assistance to men's faith in the written traditions of both dispensations : such being the goodness of the Lord in compassion to the weakness of our nature, and the dulness of our minds, which stand so much in need of fresh, awakening incitements to call off our attention from earthly to heavenly things. And therefore we cannot but lament, that any men of name in the church, though little deserving of it on this account, have gone so far beyond this line, as to assert, that all extraordinary gifts and supernatural dispensations have totally ceased since the third century ; but we have no authority for this but their own, and therefore do upon much better grounds assert, that extraordinary gifts and vouchsafements never did nor will cease in the church, till that which is perfect shall come, that is, till such extraordinary become ordinary dispensations, and angels shall converse with men as familiarly as they did with Adam before the fall : and in the mean time we confidently rely upon the divine promise, that the same Lord, who “ gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, “ for the perfecting of the saints for the work of the ministry, “ for the edifying of the body of Christ,” will fulfil the same promise, “ till we all come in the unity of the faith, and of the “ knowledge of the Son of God, unto a perfect man, unto the “ measure of the stature of the fulness of Christ (12).”

(12) Eph. iv. 11, 12, 13.

But it may be said here, that see-ers of visions are not mentioned along with prophets, &c. in the foregoing quotation from the apostle; and therefore, as the first are principally referred to in this preface, it will be here apposite to observe, that the name Prophet in Scripture is not confined to the gift of prediction or foretelling things to come, but signifies one to whom any divine manifestation was made for the use of others; and as this was generally by vision, so we read that prophets in ancient times were usually called Seers, that is, see-ers of visions; thus in 1 Sam. ix. 9. "Before time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the Seer; for he that is now called a Prophet, was before time called a Seer." And afterwards, in the same chapter, Samuel calls himself a Seer. And in 2 Sam. xxiv. 11. we read, "that the word of the Lord came unto the prophet Gad, David's Seer." Of such honourable repute was the name Seer, or visionary, in those times. When therefore the apostle gives it in charge to the church, not to despise prophesyings, we have no warrant to exclude visions from the general charge, especially as we are well informed from ecclesiastical history, that the custom of communicating to the church the visions of holy persons, particularly such as were of authority in the ministry, continued down at least to the days of Cyprian, the good bishop of Carthage, who speaks of manifestations by vision throughout his Epistles, and also of his own; for he was a man of many visions, and among others had one concerning his own martyrdom, and the particular manner of it, which happened accordingly.

St. Paul (Heb. xii. 22.) speaking of the superior excellence and blessedness of the New Covenant, says, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," &c. By which words, we cannot suppose him to mean less, than that by Christ, the mediator of this better covenant, a more free intercourse with heaven, and a more intimate fellowship with saints and angels, is now opened for us, if we debar not ourselves of this blessed privilege. What then hinders our conversing with angels now, as the patriarchs and

and prophets did of old? what but our own fault and unfitness for such glorious company? Why do we not now see them descending and ascending between heaven and earth, as Jacob did on the typical ladder? Why, but for our own unbelief, our sottishness, our earthly-mindedness; from which deep sleep, as to the things of God, if we were truly awakened, we should see cause to own in the words of the same patriarch, when he awaked from the vision of the night; "Surely the Lord is in this place, and I knew it not (13)." Heaven is as near to the heavenly, as the soul is to the body; for we are not separated from it by distance of place, but only by condition of state: thus when Elisha was surrounded in Dothan by the Syrians, his servant saw not the chariots and horsemen [the angelical host] that surrounded his master for defence, as Elisha did, till the Lord opened his eyes. Just so it is with us; unbelief and sin keep us from seeing the things that are about us and near to us, and also from giving credit to the reports of those who are in the experience of them.

The same apostle, who cautions against despising prophesyings, does also give us to understand, that angels were not to discontinue their visits to men in future times of the church, as where exhorting us not to "be forgetful to entertain strangers;" he adds, "for thereby some have entertained angels unawares (14)." Now there would be no encouragement nor argument in the latter part of the verse, unless the same might happen to be the case with us also. But wherefore should we doubt, that those blessed friendly beings should take delight in exercising their good will to men by many kind offices both visible and invisible, according to the good pleasure of our common Lord, as by preserving us in many dangers, protecting us against the assaults of evil men and evil spirits, and by counselling, warning, and helping us by various ways and means we know not of? We ought not so to doubt of this, as we are apt to do, nor wonder at it; "For are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation (15)?" We should rather wonder that good men, when they walk out

(13) Gen. xxviii. 16.

(14) Heb. xiii. 2.

(15) Heb. i. 14.

to meditate in the field, as Isaac did (16), should not often meet those celestial strangers to join them in sweet conversation on heavenly things, and be accompanied by them in their journeys, as Tobias was. But whether manifested to us or not, sure it is, that we are more indebted to them for their kind assistance and ministrations than is generally believed, as evidently appears to have been the sense of our church, heretofore at least, as thus expressed in her collect for St. Michael and all Angels. “ O
 “ everlasting God, who hast ordained and constituted the service
 “ of angels and men in a wonderful order, mercifully grant,
 “ that as thy holy angels alway do thee service in heaven, so
 “ by thy appointment they may succour and defend us on earth,
 “ through Jesus Christ our Lord.”

As to the argument offered by those, who maintain the total cessation of these and other extraordinary dispensations on the establishment of the Christian religion, or its protection by the civil powers; viz. that the extraordinary gifts of the Spirit, together with its settled ecclesiastical œconomy, are sufficient for salvation, and the welfare of the church, and therefore what is more is needless, and not to be expected; for if men now will not believe Moses and the prophets, Christ and his apostles, so neither would they be persuaded, though one should rise from the dead. Be it answered, first, that the opposers of extraordinary dispensations do here take for granted the very point in question, viz. that they are ceased, which it is impossible for them to prove; nay, we appeal for the reality of them to the authority of universal ecclesiastical history, as also to the records of every particular church and nation in Christendom, not to insist on the testimony given thereto in numberless books, tracts, and narratives, some or other of which have fallen in the way of every person of any reading and conversation: what credit is to be given to or withheld from them respectively, is another matter of enquiry; but that all should be invention and forgery, requires a higher degree of credulity than is sufficient for believing the greater part of them; and as to the reproachful epithets of monkish and legendary, so liberally bestowed on well

attested narratives of this kind, by such as resolve to believe nothing but what they can see with their eyes, or touch with their hands, they are not to be regarded, where the grounds of credibility and evidence are the points in question. Many of the Roman Catholick writers stand confessedly chargeable with an over credulity; and it is to be wished, that many of the Protestant writers were less censurable than they are for incredulity; and the medium between both these extremes will be found the proper ground from whence to take the clearest view of these matters. Sure it is, that we are at this time very dangerously infected with doubting and unbelief, as to things supernatural; and that the general idea of reformation amongst us means rather a departure from certain Popish errors and superstitions, than any advances in true faith and godliness.

Secondly, As to what is alleged for the sufficiency of the ordinary means of grace under a legal establishment of religion for faith and salvation, may we not ask such bold pronouncers, by what commission they take upon them to determine concerning sufficiency in this matter, and who gave authority to teach, that the Lord is become more sparing of his benefits and gifts to his church than in former times, nay, than He has promised to be towards it; or do they suppose, that what is called an establishment of religion by the civil powers, is equivalent to the extraordinary gifts bestowed on the primitive Christians? Wherefore should they go about to limit the loving kindness of the Lord by their own scanty measure of sufficiency, since it is his usual way to give not only for mere necessity, but also for delectation; his gracious attribute, not only to be good, but abundant in goodness in all his works both of nature and grace, where men render not themselves unqualified for the same: and He that giveth one talent, is as ready to bestow ten talents on a due improvement of the former; for so He giveth grace for grace.

Thirdly, The inference they draw against the usefulness of miraculous gifts, and other extraordinary dispensations, from those words of Abraham, in the parable of Dives and Lazarus, "If they hear not Moses and the Prophets, neither will they be persuaded, if one should rise from the dead," is not at all conclusive

conclusive in this case; as that saying appears to respect such only as have hardened themselves in unbelief, by departing from faith in the written Word, under the ordinary means of salvation; and not such as are weak in the faith, but not obdurate, as was the case with the disciples, who, though under our Lord's own teachings, yet, through the dulness of their apprehension, seemed to need some mighty work to make an impression on their feeble minds: and accordingly, when Jesus was on the way with them to raise Lazarus from the dead, He speaks of the ensuing miracle as useful for them among others, and takes satisfaction on their account, that He was not present with Lazarus in his sickness to heal him: "I am glad for your sakes, that I was not there, to the intent that ye may believe (17);" that is, by seeing him raised from the dead. So then we are to make a wide distinction between an evil heart of unbelief, as where men, through an incorrigible attachment to sinful courses, or by taking pains to confirm themselves in infidelity, are proof against evidence sufficient for their conviction; and where they are in unbelief through present inattention, distraction of mind from worldly hinderances, dulness of apprehension, and the like causes, but without any wilful opposition to the truth. In these last cases extraordinary means have often salutary effects, by calling off the mind from its wandering, by alarming and converting the sinner from the error of his ways. History supplies us with numberless instances of this kind; and, among others, I see no cause to doubt what is recorded of Bruno, founder of the Carthusian order, viz. that he was converted on the following occasion. As he attended the corps of a certain ecclesiastick (who had been a followed preacher) to his grave, the deceased raised himself up from the funeral bier, and pronounced himself condemned by the just sentence of God; upon which he was interred without the solemnity of Christian burial, and the effect upon Bruno in particular was, that he became impressed with so piercing a sense of his own danger, that he retired from the world, and devoted himself, during the remainder of his life, to a religious retirement and vigorous discipline.

(17) John xi. 15.

From what has been observed on the foregoing subject, we shall conclude, that the same Lord, who in times past sent his prophets, wise men, and seers, and gave extraordinary tokens and warnings to awaken a careless world to a sense of its danger, has not wholly ceased in these last ages to manifest his power and goodness for the same end, in various instances, to cooperate as assisting means with the more general and stated provisions of his revealed will, for our incitement and benefit: and though some, through their unbelief and obduracy in sin, refuse to profit by any methods of his goodness, whether ordinary or extraordinary; yet many others may not be so far departed from the faith and fear of God, as to continue unreclaimable by his more particular and alarming visitations. Thus we read, that many were converted on seeing the miracles which Jesus did, whilst the Scribes, Pharisees, and Rulers endeavoured to stifle their report, and remained wilful unbelievers to the end; and we well know what like opposition we have to expect from men of the same leaven to every thing that may here be advanced in favour of extraordinary manifestations: but were their names and number greater than they are, it would have no weight with us, being no strangers to their little length and breadth, and their want of depth, and ready to meet them in the field of argument, as well as prepared to answer every objection they have to offer; wishing them at the same time more modesty for their own sakes, than to dictate to the church what is sufficient, and what is needless to the purposes of salvation, without scriptural authority. In the general division I am speaking of, there is a class of modest well-meaning men, who are no further concerned in the matter before us, than to justify the ways of God to man, upon a supposition that all things are left to one settled scheme of things and means, as not seeing any thing beyond it, who are established in the faith under the use of ordinary means, and have no invincible prejudice against the extraordinary, but only think them not granted in these ages of the church: and with such I have no controversy; but address myself only to those, who declare open war against all supernatural manifestations, whether they are in the profession of Christianity or not.

And

And here I must ask all such, to what purpose is this your opposition to the belief of any fresh discoveries of the other world? Is it not a subject of the highest importance to us to know, what and where we shall be to all eternity after a short passage over this bridge of time? Are there not different degrees of evidence in these matters; and supposing that your conviction were at all times so full in relation thereto, as to exclude all shadow of doubting, yet are there not infinite particulars and circumstances relating to the world of spirits, which may serve as an inexhaustible fund of fresh discoveries, many of which may have been revealed to others, though not to us, and for us to receive from them? How comes it then, that you are so void of all reasonable curiosity, as to prefer ignorance to information in these things, nay, to study objections to the belief of them? Were any prejudice allowable in this case, it should rather be for, than against them, especially where they have a tendency to promote faith, virtue, and godliness. If any knowledge is to be coveted, surely it is that of the laws, ways, and accommodations of that good country, which we hope to go to and live in for ever. Besides, such extraordinary manifestations are greatly conducive to the good of this world, by laying before us fresh motives and encouragements in our way through it, to strive lawfully for the high prize that is set before us in a better, and by rousing every power and faculty of the mind by fresh news from heaven. If we believe the Scriptures, we must allow of such an intercourse between heaven and earth in former times; and if it be less frequent now, it is owing to the infidelity and apostacy of the times, for God's goodness endureth the same for ever, and good spirits are equally desirous of holding communication with men now, as formerly; but then there must be a suitableness for it on the part of the latter, something of that innocence and simplicity of life, which in ancient times served for the basis of such fellowship.

But neither are instances of extraordinary dispensations so very few now, as most are apt to imagine; for among the many estimable and excellent men and women in the Christian church now that hold fast sound doctrine, walking in the fear of God, and in all good conscience, there is a select company of the inner

court worshippers, to whom the Lord revealeth his secrets, and maketh known the hidden things of his kingdom. Some of these are favoured with secret communications for their own sakes, or for the benefit only of some few others. They are generally persons of a retired life, little known of their brethren, and sometimes, like Joseph, persecuted by them; an instance of which kind has been well attested to me by a person of veracity, who knew the party, viz. a gentlewoman of fortune; who having declared at different times that she conversed with angels, her relations applied to a late chancellor for a statute of lunacy against her; and though she was allowed upon examination to be reasonable and of sound mind in all other things, yet, upon her confessing this article of her charge, she was ordered to a private madhouse, and her fortune committed to the management of her relations. May it not be asked here, if they, who can favour such prosecutions, are not to be suspected of thinking that the Seers of old were at times beside themselves? Can we be at a loss then how to account for our hearing so seldom of such extraordinary dispensations in these times of unbelief, when it is become so dangerous to own them, or at least when the recital is likely to meet with nothing better than mockery and derision?

But whatever cautionary reserves may be justifiable, nay, prudent, where the manifestation appears to respect only the party to whom it is made, or for private use to some few others, according as discretion may direct; yet, where it is evidently given for publick notoriety and use, as in the case of this author; more especially if by express command; here the person is to be considered as standing in the prophetick character, and therefore is not to consult with flesh and blood in this matter, nor to regulate his measures by human prudence; but to deliver his message boldly, and leave the event to God, lest he suffer for his disobedience, as Jonah did, and be obliged to deliver it at last. But it may be asked here, if it be not reasonable to expect that every such message from heaven should have the attestation of a miracle to evince the truth of it; to which it might suffice to answer, in the words of Job (18), that “the Lord giveth not

“ an account of his matters.” This however is certain, that wherever He sends a message, He also gives power sufficient with it to convince, or to condemn the rejection of it. Our Lord, in the days of his flesh, wrought miracles, sometimes to convince the understanding, sometimes to take away all excuse from the hardened and impenitent, and sometimes He refrained from doing them, to prevent the greater condemnation of unbelievers ; thus He is said not to have done many mighty works in Galilee, because of their unbelief.

But the foregoing query may be further urged into an objection of such apparent strength, as may be thought deserving of a more particular answer. Thus it may be asked, If any particular revelation for publick use and benefit, either in the way of instruction, direction, or warning, rests only on the credit and authority of the revealer, are we not liable to much deception in the matter ; and though the messenger may be a true one, yet might not our receiving him as such give encouragement to pretenders and impostors to assume the like character in order to deceive, and to come with, “ Thus saith the Lord,” in their mouths, when the Lord hath not spoken it ? In this case, what rule have we to go by, and how shall we tread firm on such slippery ground ? To this it is replied, that as in old times there were false as well as true Prophets and Seers, so nothing hinders but there may be like counterfeits now o’days ; for in this mixed world of good and evil, where men stand in their liberty of speaking and acting, no infallible provision against hypocrisy and imposture can take effect, but the enemy will sow his tares in the same field where the good husbandman has sowed his wheat, and Satan will at all times transform himself into an angel of light. Every thing has its contrary here, where good and evil are set one against the other ; but then help and means are provided for our direction and safety ; if offences are many, so also are our defences ; if errors are manifold, there are diversities of gifts to detect and refute them ; and if the Father of lies and his emissaries are busy to deceive us, the good Spirit of God is ever ready to lead us into all Truth : so that we have not only light in the Scriptures, but through supplication and prayer may also have Light within us from above for
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the discerning of spirits, and for our security against all the powers of darkness. We are not therefore to reject truth and error indiscriminately in whatever forms they may appear, because the latter may wear a like garb with the former; but try the spirits, and hold fast to that which is good, herein imitating the fishers mentioned in the Gospel (representative of the wise in Christ's kingdom) who, "when they had filled their net "with fish of every kind, gathered the good into vessels, and "cast the bad away (19):" nay, the most illiterate Christian walking humbly in the fear of God, and working righteousness according to his best knowledge, never was nor will be suffered to fall into any fatal delusion: simplicity and uprightness of heart place him under the protection, of the Almighty, and he is in the essence of truth, though without the formal ideas of it; for "all the paths of the Lord are mercy and truth to such "as keep his covenant and his testimonies (20);" mistake he may, but cannot dangerously err, for his very errors are innocent, and love sanctifies all he thinks, says, and does. Thus the pure in heart see God in all things, and from all things reap benefit without hazard of loss; whilst the perverse and ungodly "change even the truth of God into a lie (21), by turning that which was designed for their good into the occasion of their sin. But to resume the subject: If it were allowed to be a justifiable cause for the rejecting every extraordinary dispensation that comes supported by credible evidence, because some may falsely pretend to the same, the objection would be of equal force on the side of numbers against listening to their established pastors and teachers, because some among them are ignorant, some unsound in doctrine, and some handle the word of God deceitfully; and though this must be allowed to be a pitiable case where it happens, yet the salvation of the conscientious worshipper does by no means lie upon any such hazard, for ordinary and extraordinary means are all one with the Lord, and rather than any sincerely pious and seeking soul should perish for lack of knowledge, He would send, if need were, an angel from heaven to be its teacher; but all such have an unerring guide, even the

(19) Matt. xiii. 48.

(20) Psal. xxv. 10.

(21) Rom. i. 25.

good Spirit of God, and “ them that are meek shall He guide in judgment, and such as are gentle, them shall He learn his way (22).”

Lastly, It is to be observed under this article, that all who professedly oppose every kind of communication with the world of spirits, do not only deny the authority of the sacred records, but also set aside that evidence which is given to the truth of this matter, by the concurrent testimony of every age and nation ; so that matter of fact is against them, and proves all their pretensions to reason and philosophy to be vain, whilst they go about to invalidate all authority, except that of their own senses, and I may add, even to render that doubtful likewise ; nay, I have heard one of this sceptical class declare, that he would not believe the testimony of his own senses in such a case. It is well known, that the Heathens believed themselves to be under the care of their gods through the ministry of genii or tutelary spirits, and held the existence both of good demons, and of evil or caco-demons ; for dark as their dispensation was, they had shadows of truth among them sufficient to keep alive their belief of the soul's immortality, and they have transmitted down to us in their histories many instances of supernatural visions and apparitions, and of warnings by dreams ; so that many of our modern unbelievers have less of faith in things of the other world than the very Gentiles, several of whom have declared themselves indebted to good and visible agents for the wisdom of their laws, for many valuable discoveries in physick, for warnings, predictions, and extraordinary deliverances (23). To give only one saying of Cicero, among many, to the same purpose : “ I know not,” says he, “ any one nation, polite, or “ barbarous, which does not hold, that some persons have the “ gift of foretelling future events (24).”

But I chiefly confine myself here to cœlestial visions, answerable to the following work, and which are by no means to be considered on the level with apparitions, whether of ghosts departed, or of spirits of any other order, these last being of a far inferior kind to the first ; and yet it will not be going far

(22) Psal. xxv. 8.

(23) Cicero de Divinatione.

(24) Ibid. Lib. 1.

out of my way to speak a few words of the latter. There is a climax in God's works of nature, or a scale ascending from the lowest to the highest of them, till they terminate in the great adorable Original, who is the Alpha and Omega of the universe. From these gradations, discovered or discoverable in the natural world, we may from analogy (which is our best rule here to go by) conclude, that the like progression takes place in the spiritual worlds, and that there is not that wide chasm between one and the other that is generally supposed, but that the most refined part of the material meets the grossest part of the immaterial system of beings, visible thus ending where invisible begins; and consequently, that there are spirits very near us, though not discernible by us, except when according to certain unknown laws of their existence, or the particular will of the Lord, they become manifested to us, either visibly or audibly; and highly credible it is, that all nature is peopled with them in its several regions of the air and earth, and its subterraneous dwellings, according to their different classes, subordinations, and allotments. Milton finely expresses himself on this subject as follows:

“ ————Think not, though men were none,
 “ That heaven would want spectators, God want praise:
 “ Millions of spiritual creatures walk the earth
 “ Unseen, both when we wake, and when we sleep,” &c.

Now to argue against their existence from their being inconspicuous, is an absurd conclusion for men who pretend to philosophy, especially when all know what a new world of animalcula, invisible before, has been discovered to us by the improved microscope: and who will say, that the natural eye of man is incapable of such further assistance, as may enable us to discern the subtle vehicles of certain spirits, whether consisting of air or ether; certain it is, that either by condensation, or some other way, they can make themselves visible, and converse with us, as man with man; and so innumerable are the instances hereof, as also of their discoveries, warnings, predictions, &c. that I may venture to affirm, with an appeal to the publick for the

the truth of it, that there are few ancient families in any county of Great Britain, that are not possessed of records or traditions of the same in their own houses, however the prevailing Seducism of these times may have sunk the credit of them, as well as in a great measure cut off communications of this kind.

These spirits are of both sorts, like men on earth, good and bad; as to the latter, they are the agents of Satan, to promote the interests of his kingdom, and, like their chief, "go to and fro in the earth, walking up and down in it (25)," seeking whom they may deceive and destroy. These are enemies to good men, and the willing associates of men of evil dispositions, over whom they have great power through the consent of their will, but none otherwise, practising upon their minds and understanding "with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved (26)." This power of enticing, prompting, and instigating such as become their willing captives to all kinds of evil; and the heinous sin of the latter, in freely surrendering themselves into their hands to be practised upon, stands confessed even in the form of proceeding in our courts of judicature in the case of atrocious delinquents, it being part in the charge of indictment, that they did such and such things at the instigation of the Devil, inferring it as the aggravation of their crime, that they could chuse the service of so bad a master.

To continue insensible of our danger from evil spirits, whether from ignorance, inattention, or the disbelief of them, is one of the worst evils that can befall us, and is in the church at this day a misery to be lamented with tears of blood, as it leads to a fatal carelessness, exposes us to their subtle devices, and gives them an advantage over us every way. Nor are they an enemy lightly to be accounted of, being watchful, diligent, and full of stratagems for our ruin; and they have moreover a hold on the corrupt part of our nature, and well know how to use it, being furnished with traps of all sorts to catch the unwary, and with baits adapted to every vicious appetite and inclination; having a great part of the honours and riches of this

(25) Job i. 7.

(26) 2 Thess. ii. 10.

world at their disposal, through the power and influence of those that are subject to them : and therefore it behoves us to be well furnished for this part of our spiritual warfare, and to put on the whole armour of God, seeing those we have to do with are not to be subdued with carnal weapons ; for here, as the apostle tells us, “ we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (27).” But we come now to speak of better spirits, and more to satisfaction.

If there be legions of spirits about and near us to deceive, tempt, and annoy us, can we doubt of there being as many appointed to serve, help, and defend us, according to their several classes and offices in this our world ? The conclusion is natural from parity of reason, and the law of opposites, according to which the Great Governor of the world has contrasted evil with a counterbalance of good ; consequently, such beneficent beings there doubtless always have been, and are, in readiness to succour the fallen human race by their friendly ministrations, and to fill up the distance in the scale of created beings between men and angels. The darkness of the Heathen world most certainly did not separate them from the care of that good God, who is loving to every man, and whose mercy is over all his works ; and though their condition might not admit of communion with angels, but in rare instances, yet the good offices of these kindly affectioned ministers in their respective provinces, might, in a sort, be angelical to them answerably to their dispensation, and serve as the lowest step in Jacob’s ladder for their communication with the heavenly world : and by what is handed down to us by authors of credit concerning communications of this kind to eminent persons in the ancient Heathen world, as Socrates and others, whether by checks and warnings, impulses, dreams, voices or visions, we are not at liberty to doubt of an intercourse between good spirits, and the well disposed Heathens of all ranks, as a dispensation not so unfrequent as many suppose ; seeing that the instances of this kind amongst ourselves, that come to publick knowledge, bear no proportion

in number to those that are concealed from us. This, however, we are assured of upon the best authority, that “ many shall “ come from the east and from the west” [in the Gentile world] “ and sit down with Abraham, Isaac, and Jacob, in the kingdom “ of heaven ; and that many of the children of the kingdom” [professors of the truth] “ shall be cast out (28).”

Though we now stand in a far higher dispensation than the Heathens, and are called to an innumerable company of angels, and to the fellowship of the Holy Ghost, yet we are not therefore to suppose, that all intercourse with good spirits of an inferior order is now ceased amongst us ; as many, who have not yet attained to the glorious privileges of the Gospel, and the immediate guardianship of angels, may nevertheless stand indebted, under God, to the ministry of such good spirits for many important services, both in their spiritual and temporal affairs ; nay, they may be to all of us in the natural world what the good angels are in that which is purely spiritual, and by their great knowledge in the laws and powers of this mundane system, and by various impressions on our animal spirits and faculties, may contribute much to our relief, comfort, and preservation in many difficulties, distresses, and dangers ; and perhaps few that take a serious review of the most remarkable occurrences of their past lives, will not be led to ascribe much of assistance to the instrumentality of such invisible friends ; nay, who can say, that they are not constituted subordinate agents on various occasions in conducting the scheme both of general and particular providences ? There is nothing in this supposition that offers violence to reason or religion ; and sure it is, that we have abundant credible testimonies to wonderful discoveries made by them of a very interesting nature both to individuals, and also to society, as of concealed writings and treasure, of murders, conspiracies, and other matters leading to the administration of justice both distributive and punitive (29), as is well known of all conversant with men and books ; so that to give the lie to all such relations as credited by the learned, the wise,

(28) Matt. viii. 11, 12.
J. Aubrey, Esq. F. R. S.

(29) See, in particular, Miscellanies, by

the good of all classes, must appear nothing less than impudence joined with infidelity.

It has been made a common objection to the credibility of many apparitions, that they have been either silent, or not delivered any thing worthy of such extraordinary visits; and, consequently, that such visions were no other than the effect of imagination and fancy, as not answering to any use or purpose. To which be it answered, that the use of such visits may be very important, though nothing should pass in the way of conversation between the parties during the interview; as first, by convincing the spectator of the reality of such beings as spirits, and so removing doubts concerning a future state, as by preparing him for the return of such visits to further purpose. Secondly, by affecting the conscience with a tender sense of duty, or with remorse for past offences, and impressing the mind with awful thoughts of its own existence in a separate state. Thirdly, by giving us to know, that we are the objects of regard to beings in the other world, and visible to them when we think not of it, which may serve as a means to restrain us from indecent and offensive liberties in our most retired hours, when the more weighty consideration of the Divine Omnipresence may not be attended to, and so lose its proper effect upon us.

But here we are called off from answering more objections on this subject, to observe, that this laboured opposition to the belief of all intercourse betwixt us and the other world, too often proceeds both from a practical and a speculative kind of atheism, and consequently the disbelief of a future state. Hence proceeds that countenance given to some late writers in favour of infidelity, as also that dreadful apostacy amongst so many in these last days, of exalting I know not what natural religion, in order to lessen the authority of Divine Revelation; whereas it may truly be affirmed, that all such resistance to or departure from the faith under the light of the Gospel, however it may be covered, or coloured with the name of natural religion, is nothing better than atheism. O wretched men, here spoken of, what are you doing? What but the greatest possible injury to your own souls? What but robbing yourselves of every comfort that reason and religion can supply to make this life a blessing?

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And all for the miserable, mad hope, that when you die, you shall be of no more account than a dead dog in a ditch. If there be any folly, it is yours ; if any insanity in the world, you are possessed of it : for if there be a God, you make Him your enemy through your unbelief ; if a heaven, what lot have you to hope for in such inheritance ? If a hell, how will you escape it ? And here also let it be asked, what is your character and estimation in society, if true members of society you can be called, who have no pledge to give of your obedience and fidelity to government, as acknowledging no sanctity in an oath, which is inseparably connected with the belief of a future state ? Thus void of faith, void of conscience, void of honour (for what is honour without conscience) what have you left for a support to the slenderest virtue, what have you to engage the smallest confidence from man ? Can any firm bond of compact or friendship find place in that heart, which has no interest in *Hereafter* to care for, and wherein every motive and measure must take its rise and direction from the love of self, and the love of this world ? In this case, it is more for our comfort to go by our hopes than our fears ; and therefore one would be willing to believe, from tenderness to human nature, and also from charity, that the number of those who are in this horrible degree of infidelity is but small ; but however that may be, it will be proper to observe here, that to the many general causes of infidelity, some of which have been briefly touched on before, as the undue exaltation of natural reason, a life of pleasure, and confirmed habits of vice, we may add the spirit of controversy and dispute long ago introduced into the church by the artificial logick of Aristotle, and encouraged and kept up in the schools as a necessary part of education in theology, to the engendering perplexity and doubting on every subject, and keeping back the mind from fixing in any settled principles of religion. The several churches of Christendom have confessedly been long infected with this poison of fierce contention and debate, to the banishing of sweet peace and brotherly love, whilst a pretended zeal for truth has served for a cloak to that “ wrath of man, which worketh not the righteousness of God.” But such carnal weapons ill besit the Christian warfare ; all such kind of striving

striving for victory among ourselves gives advantage to the enemies of our holy faith, and causes the Philistines to rejoice. The best way of healing differences is by composedness and gentleness of mind, and the Truth of the Gospel of peace is most suitably offered, and most readily received by humble men, and such as are of a meek and quiet spirit. It is obvious to remark in this place, that Deism, Sadducism, and Atheism did never more abound amongst us than since the itch of controversy and wrangling, on all occasions, has filled the world so full of false reasoning and perverse disputings; nay, the contagion has descended to private life, and turned much of our conversation into contradiction and a strife of words, and introduced a bold behaviour and an assuming talkativeness, offensive to all modest persons; insomuch that we are now in general fallen under that reprehension of the apostle applied to the contentious, who “come together, not for the better, but for the worse (30).”

After what has been replied to objections against the credibility of extraordinary manifestations, and also offered as concerning some causes of unbelief in this case, we are here led to declare not only our belief, but full assurance, that extraordinary communications, however now less frequent than formerly, are still continued to several particular members of the different churches, though not publicly revealed by them; and that they are not to be considered only as a particular privilege, but as making part of the state of certain persons (not all) of eminent purity and piety; and to be inwardly convinced of this ourselves, is to make some approach to their state; for however we may come short of them as to like vouchsafements, yet both in the ordinary and extraordinary gifts and graces of the Spirit, we are led, not only to rejoice with them, but by mutual fellowship do participate with them in the blessing; for as in the natural body, so also in the mystical body of Christ, the inferior as well as the superior members jointly contribute to the nourishment and welfare of the whole, by a circulation of that which every one supplieth, so that the highest cannot say to the lowest, I have no need of thee. Thus the meekness, the pati-

ence, and the humble condescension in some, may countervail the high illuminations and splendid ministrations of others, whilst a common sense of their mutual dependence and relation joins them all in the unity of the Spirit to the edifying of the church in love; and therefore where any, whether in the stated office of the ministry, or others, go about to vilify or obstruct the success of any extraordinary way that has a manifest tendency to promote true godliness, they would do well to consider and stand in awe, lest they be found to oppose themselves to a work of God; for neither can they be sure that we are not now come to the near approach of that glorious state of the church spoken of in so many places by the prophets; when the Lord shall do great things for her in the latter days by a revival of his work in righteousness and peace, shall pour out his Spirit upon all flesh, restore the old paths of heavenly communications, and make his Zion a praise in the earth. However unpromising the times are, yet, praised be God! we can draw comfort from the promises of better days, even under the "present falling away," and the revelation of the man of sin foretold (31)," to precede the day of the Lord's coming in the power of his Spirit, to sanctify and cleanse his church, and to purify unto himself a peculiar people zealous of good works; trusting in hope that this time is near at hand, i. e. that he that shall come, will come, and will not tarry. And though there has been for a season a withholding, in a measure, from Zion the ordinary consolations of the Spirit, in the way of a judgment work [under grace] for self-condemnation, humiliation, and subsequent glorification, yet we are assured that such judgment is sent forth unto victory over the remainder of indwelling sin: for there is a judgment unto righteousness, as well as a judgment unto condemnation; and accordingly in the former sense it is said, that "Zion shall be redeemed with judgment, and her converts with righteousness (32);" so that her tribulation is for purification, and exaltation; as it is said in another place, "For a small moment have I forsaken thee, but with great mercies will I gather thee, saith the Lord, thy Redeemer (33):" and as to the

(31) 2 Thess. ii. 3.

(32) Isai. i. 27.

(33) Isai. liv. 7.

restitution of her gifts, graces, and extraordinary dispensations, signified by precious stones, under her figurative denomination of the Lord's house or temple, the prophet proceeds thus :
 " O thou afflicted, tossed with tempest, and not comforted,
 " behold, I will lay thy stones with fair colours, and thy foundations with sapphires, and all thy borders with pleasant stones;
 " and all thy children shall be taught of the Lord, and great shall
 " be the peace of thy children; in righteousness shalt thou be
 " established (34)."

The above is but a small part of the glorious things that are spoken by the evangelical prophet, of the city of God, the spiritual church under the Gospel dispensation in the latter days, when she shall have filled up the measure of her persecutions and sufferings both from her open enemies, and also in the house of her friends. And we trust that the time draws very nigh for this glorious dispensation of the New Jerusalem to take place; and particularly, among other important considerations, from instances of extraordinary communications from above, by visions and otherways, to godly men and women of different churches within this last century, and who may be considered as the harbingers or forerunners of it. Nor did ever any extraordinary revolution come to pass in the church of God, without previous notices of it first given to some chosen vessels for a testimony to the times, to strengthen the weak in faith, to comfort the afflicted, to alarm the careless and impenitent, or to answer other good purposes of the Divine Providence and goodness.

Instances of the kind above mentioned of both sexes are ready at hand to offer, and which were received in their day, according to the dignity of their character, by such as were qualified to profit by their message and ministry; but, as is usual in these cases, they were rejected by the greater part, and their names are here passed over, as it is one design of this preface to guard, as far as possible, against giving occasion for critical cavilling and dispute; it being sufficient for the main intent of it, to recommend and enforce, to the best of our power, the

(34) Isa. liv. 11, 13.

credibility and authority of the following treatise by the honourable and learned author Emanuel Swedenborg, a native of Sweden, of eminence and distinction in his country, having had an honourable employment under the crown, and being of the first senatorial order of the kingdom ; of respected estimation in the royal family during the late reigns ; of extensive learning, as his voluminous writings demonstrate ; and as to private life and character, irreproachable. Something more particular, as to his personal character, has been spoken in the Preface to the *Theosophick Lucubration*, printed and sold by M. Lewis in Pater-Noster Row ; and Mr. Swedenborg's *Letter to a Friend*, giving a particular account of himself and family, annexed to that Preface, is postfixed to this, the original of which is in my hands.

It must be owned, that the following treatise contains so many wonderful particulars relating to the worlds of spirits, warranted for truth by the ocular testimony of the writer, according to his solemn affirmation, as would appear impossible for man in this mortal body to come at the knowledge of, but for the like instances delivered down to us on the authority of the sacred records, and the promise therein made to the church of the continuance of such manifestations in it : and the visions of our author must appear to us the more extraordinary, when we consider that they were of the most exalted nature, as not being exhibited objectively to the bodily organs or external senses ; nor yet merely intellectual, by representations in the mind, but purely spiritual, whereby spiritual beings and things were actually seen and perceived by his spiritual senses, as one spirit beholds another, and answering to those expressions in Scripture, of " being in the Spirit," and of being " caught up by the " Spirit ;" as likewise to that rapt, trance, or ecstacy of the apostle, during which he says, " whether he was in the body, " or out of the body, he could not tell (35)."

The same question that will be asked here has been briefly noticed already, viz. If a testimony to so extraordinary a dispensation does not require the extraordinary seal of miracles to

render it credible? To which be it further answered, that many of the prophets worked no miracles, and yet were believed upon their own private testimony; and that we believe many things of the highest consequence in religion upon human authority, where the persons transmitting and delivering them appear properly qualified and circumstanced to give credibility to what they relate. But this argument has been considered in the Preface to the *Theosophick Lucubration* before mentioned; and from the reasons adduced, and such as are ready to be further produced, if called for, we look upon our author's testimony as worthy of our acceptation in this matter, and venture to rely on his known integrity and piety, and his disinterested and indefatigable labours to instruct the world in the most important truths relating to salvation, at the expence of his fortune, and the sacrifice of all worldly enjoyments, during more than the last thirty years of his life. And if we further reflect, that the whole scope and tendency of his writings is to promote the love of God and of our neighbour; to inculcate the highest reverence to the Holy Scriptures; to urge the necessity of practical holiness, and to confirm our faith in the Divinity of our Lord and Saviour Jesus Christ: these considerations, I think, may be allowed of as sufficient credentials (as far as human testimony can go) of his extraordinary mission and character, and as convincing marks of his sincerity and truth; especially as we have to add, upon the credit of two worthy persons (one of them a learned physician, who attended him in his last sickness) that he confirmed the truth of all that he had published relating to his communications with the world of spirits, by his solemn testimony a very short time before he departed this life in London, Anno Dom. MDCCLXXII.

Reader, might it not seem a wonder, if a person of so extraordinary and apostolical a character should better escape the imputation of madness than the prophets of old? And accordingly some have given out, that he was beside himself, and in particular, that it was occasioned by a fever which he had about twenty years before his death. Now it is well known by all his acquaintance, that our author recovered of that fever after the manner of other men; that his extraordinary communications commenced

commenced many years before that time, and that his writings, both prior and subsequent to it, entirely harmonize and proceed upon the same principles with an exact correspondence; and that in the whole of his conversation, transactions, and conduct of life, he continued to the end of it the same uniform, excellent man. Now if to write many large volumes on the most important of all subjects with unvaried consistency, to reason accurately, and to give proofs of an astonishing memory all the way, and if hereto be joined propriety and dignity of character in all the relative duties of the Christian life; if all this can be reconciled with the true definition of madness, then there is an end of all distinction between sane and insane, between wisdom and folly. O fie upon those uncharitable prejudices, which have led so many in all ages to credit and propagate slanderous reports of the best of men, even whilst they have been employed in the heavenly work of turning many from darkness to light, and from the power of Satan unto God.

Were an angel from heaven to come and dwell incarnate amongst us, may we not suppose that his conversation, discoveries, and conduct of life, would in many things be so contrary to the errors and prejudices, the ways and fashions of this world, that many would say with one consent, that he is beside himself; and where any one of our brethren, through the divine favour, attains to any high degree of angelical illumination, and communications, may he not expect the like treatment? I forget the name of the philosopher, whose precepts and lectures were so repugnant to the dissolute manners of the Athenians, that they sent to Hippocrates to come and cure him of his madness; to which message that great physician returned this answer: that it was not the philosopher, but the Athenians that were mad. In like manner, the wise in every city and country are the smaller part, and therefore must be content to suffer the reproachful name that in truth belongs to the majority. This has been the case of all extraordinary messengers for good to mankind, and the world is not altered in this respect. But it may be said, that though it be thus with the ignorant and profane, yet men of education and learning will form a more righteous judgment of the matter, and be determined impar-

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tially according to the nature of the evidence ; and it would be well if this were so ; but in general it is far otherwise. Human learning, considered merely in itself, neither makes a man a believer, nor an unbeliever, but confirms him in truth or error, according to his prejudices, inclinations, or interest ; at least it is commonly so : and therefore we find, that in all ages such among the learned as devoted themselves to support the credit and interest of their particular professions, were always the most violent persecutors of the truth ; for though truth has its conveyance through the intellectual part in man, yet it never gains its effect, or operates as a principle, till it be received into the affection and will ; and so man is said in Scripture to be of an understanding heart. So that knowledge is productive of the greatest good, or the greatest evil, according to the ground or disposition in which it resides ; when joined with piety and humility, it adds both lustre and force to truth ; when joined with the corrupt passions of our nature, it is the most violent persecutor of it : and this was the case with the Scribes and Pharisees, and Doctors of the Law ; no greater enemies to Christ than they ; the pride of reputation for learning, and the authority of publick teachers, unfitted them for becoming learners at the feet of the lowly Jesus ; and therefore to them were directed those words of our Lord : “ How can ye believe, who “ receive honour one of another, and seek not the honour that “ cometh of God only (36) ?” Giving us hereby to understand, that the dominion of any wrong passion over the mind, will prove a certain hinderance in our way to divine truth.

Great as our loss is by the fall, yet something of that correspondent relation, which originally subsisted between the human soul and divine truth, is still remaining with us (through grace) otherwise we should no more be capable of receiving it when offered, than the brute beasts, which have no understanding ; but then, that all may not be lost by wilful sin, and we rendered thereby incapable of conversion, we must be careful not to set up idols in our hearts, nor suffer any false interest to mislead us, as thereby the mind is tinctured with prejudice against

(36) John v. 44.

the truth, and the understanding receives a wrong bias, and so we become like the false wise ones spoken of in Job (37), who “ meet with darkness in the day-time, and grope in the noon day “ as in the night.” This difference in the state of the heart and the affections, occasions the difference we see both in the unlearned and learned of equal natural and acquired abilities, that whilst some readily receive the truth in the light and love of it, others are always disputing, and always seeking, without ever coming to the knowledge of it.

As there is correspondency, or a mutual relation between rightly disposed minds and truth in the general, so likewise there is a particular correspondency or congruity between certain minds and certain truths in particular, producing an aptitude in the former to receive the latter as soon as offered, and that by a kind of intuition without reasoning; and hence it comes to pass, that such as have a remarkable fitness for this or that particular class of truths (which we usually term genius) are less qualified for any considerable proficiency in certain others. Thus the mathematician seldom excels in metaphysical knowledge; and he that may be very expert in systematical divinity, is oftentimes a stranger to mystical theology; one member thus supplying what another lacketh, whilst all may learn thereby to esteem and love one another, and praise the Lord for his diversity of gifts for the common benefit of his church. Let not then such as walk in the simplicity of a naked faith, without needing any other evidence; let not such, I say, censure in the following book what they do not understand, or cannot receive, as it may be of use to others, who are led more in the way of knowledge than themselves. We judge not them, nay, love them; wherefore then should they come short of us in charity? Are we not brethren, and travelling to the same good land, why then should we fall out by the way? Even the Scribes could say, as touching Paul: “ If a spirit or an angel hath spoken to “ him, let us not fight against God (38):” and who can say, that what this our author delivers to us, as from vision and revelation in the other world, is not the very truth?

(37) Job v. 14.

(38) Acts xxiii. 9.

Let it be observed here, in regard to the ensuing work, that though the narrative part of it should appear to the reader of doubtful authority, yet the doctrinal part, where confirmed by plain Scriptures, certainly merits his serious attention, nay, many things therein, touching which the Scriptures are silent, carry weight and internal evidence along with them in the judgment of impartial minds; and though they claim not a place among the *Credenda* of religion, yet will often be found useful to illustrate them, as also to enrich the mind, to familiarize heavenly things to the thoughts, and to wean the affections from the toys and vanities of a miserable world lying in wickedness. It is allowed that our author does not, in all places throughout his writings, follow the commonly received interpretations of the Scriptures; but so neither do all churches, nor all expositors in the same church. Though as to life and godliness, and consequently what pertains to salvation, the Scriptures are sufficiently plain, yet with respect to many difficult and mysterious parts of them, they continue wrapped up in a venerable obscurity, to be opened according to the needs and states of the church to the end of the world; and we doubt not to affirm, that the highly illuminated Swedenborg has been instrumental in bringing hidden things to light, and in revealing the spiritual sense of the sacred Records above any other person, since the church became possessed of that divine treasure. In the present dark night of general apostasy has this new star appeared in our northern hemisphere, to guide and comfort the bewildered traveller on his way to Bethlehem.

It is further to be remarked on our author's writings (of which the following treatise is little more than a twentieth part) that the representation he therein gives us of the heavenly kingdoms, sets before us that world of desires so objectively to the human intellect and reason, nay, even to our sensible apprehension, as to accommodate the description of it to the clear ideas of our minds, whether they be called innate, acquired, or (as he pronounces them) influxive from the spiritual world. He gives us to know from antopsy, or his own view of it, that heaven is not so dull a place, as some foolishly suppose it, who having no ideas of it, so neither desire to have any, and this
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through a superstitious fear in some of profaning the subject by any association of natural ideas ; whereas nature, in the state of man's innocence, was constituted a fair representation of the first or lowest heaven, and will again bear the same resemblance in the millennial kingdom (39) ; and though it be now sadly corrupted and deformed through the entrance and dominion of sin, yet as far as we can separate the evil from the good, so far it adumbrates to us cœlestial things ; nay, even the art and ingenuity of man, as displayed in works of nature, is a ray of the divine skill manifested in the human mind. Thus Bezaleel and Aholiab are said to have wrought curious work, for the service of the sanctuary, by wisdom and understanding given them from the Lord (40). If then we receive innocent satisfaction here from viewing beautiful houses and gardens, why should we be so averse from thinking that there are cœlestial mansions and paradises in the kingdom of our Father ? Does musick delight us ? why may we not hope to be entertained with more ravishing harmony from the vocal and instrumental melody of the angels in heaven ? How cheering both to the mind and senses, and also helpful to pious meditations in good men, are the sweetly varied scenes of nature in the prime of the year ; and can we be unwilling to believe that corresponding heavenly scenes are provided for the delectation of departed happy souls in the land of blifs ? Especially when we understand (as understand we may) that all that is truly pleasing, beautiful, and harmonious in nature, is by influx from the spiritual into the natural world ; in which latter, archetypal glories are faintly represented to us by earthly images. It was a profane saying of a late well known jester and epicure, who was also a noted performer on the dramatick stage ; that “ as to heaven, he had no great longing for “ the place, as he could not see what great pleasure there could “ be in sitting ——— (41) on a cloud, and singing of psalms.” But had that impious man reflected, that heaven or hell must be the everlasting portion of every one in the other world ; and

(39) See *Paradise Restored* : Sold by Robinson in Pater-Noster Row.

(40) Exod. xxxvi. 1.

(41) The expression here left out is so gross, and unbecoming the subject, that we forbear giving it to the reader.

had he been acquainted with our author's writings, he would not have treated the glories of the place with such ludicrous profaneness; but have thought, and spoken, and lived better than he did: nay, he might have wished his lot to be there, even from a principle of epicurism in a certain sense; for all spiritual beings must have spiritual senses, and if in heaven, those senses must be gratified with delights adapted thereto: but where any one is so grossly sensual, as to place the supreme felicity of a spirit in such gratifications as suit only with the corporeal part of our present degraded nature, may it not be said of such a one, that he has degraded it still lower, even to the level of an ass in his understanding, and to that of a swine by his affections? The work before us will help such a one to very different conceptions of the heavenly kingdom, even as to those particular beatitudes which are most nearly accommodated to the ideas of sense; and he may also therein learn, that all the relative duties, all the social virtues, and all the tender affections that give consistence and harmony to society, and do honour to humanity, find place and exercise in the utmost purity in those delectable abodes, where every thing that can delight the eye, or rejoice the heart, entertain the imagination, or exalt the understanding, conspire with innocence, love, joy, and peace, to bless the spirits of just men made perfect, and to make glad the city of our God.

Such, dear reader, and so excellent are the things here offered for thy entertainment and instruction by this wonderful traveller. But if, after all, thou canst not read him as the enlightened Seer, and the extraordinary messenger of important news from the other world, read him as the Christian divine and sage interpreter of the Scriptures; read him as the judicious moralist, and acute metaphysician; or read him as the profound philosopher; or if he cannot please in any of these characters, read him at least as the ingenious author of a divine romance: but if neither as such he can give content, I have only to add; Go thy way, and leave the book to those that know how to make a better use of it; and such, I trust, are not a few among the serious, being willing to hope, for the honour of our country, that if such a ludicrous representation of hell, as passes under the

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the title of, *The Visions of Don Quevedo*, could make its way amongst us through no less than ten editions, there will not be wanting in the land a sufficient number of persons of sober reflexion and contemplative minds, to give all due encouragement to a work so well calculated, as this is, to promote true wisdom and godliness, by credible testimony to the realities of the world of spirits, and to the respective states and conditions of departed souls.

As to the persons concerned in translating and conducting the publication of the following extraordinary work, I may venture to say, that they deserve well of the publick, as far as the most disinterested pains and benevolent intentions can justify the expression; and though we are far from obtruding the contents of this book on any, as demanding an implicit faith therein, yet we cannot but zealously recommend them to the most serious attention of those who are qualified to receive them, as subjects of the greatest importance, high as heaven, and deep as hell, and comprehending all that is within us and without us; as a key that unlocks all worlds, and opens to us wonderful mysteries both in nature and grace; as displaying many hidden secrets of time and eternity, and acquainting us with the laws of the spiritual worlds; as leading us from heaven to heaven, and bringing us, as it were, into the company of angels, nay, into the presence chamber of the King of Saints, and Lord of Glory. In a word, whatever is most desirable to know, whatever most deserving of our affections, and whatever is most interesting in things pertaining to salvation; all this is the subject of the following volume.

We are not unprepared for the opposition that may be expected to any fresh discoveries of truth, especially, as has been observed before, where the credit or interest of any considerable profession or body of men is concerned. Established doctrines and opinions are considered as sacred, and the sanction of custom gives them the firmness of a rock with most; as is known to have been the case in physick, astronomy, and natural philosophy, in which, truth, though supported by the evidence of demonstration, has scarcely been able to make its way in a century. Besides, the pride of learning is strong on the side of
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established institutes, and for men to part with what they have been building up with much study and pains for a great part of their lives, is a mortifying consideration; they are startled at the thoughts of becoming thus poor, and some would be as willing to part with their skins, as with their acquisitions of this kind; and hence it is, that we read of so many martyrs to error and folly in all ages. These things considered, we are not to wonder that our author's publications have met with no better encouragement hitherto in his own country (as is usually the case with prophets) we being informed some time ago by a worthy merchant residing at Gottenburg, that but few of the clergy (as far as had come to his knowledge) had then received them; and that the Reverend Dr. Beyer, a learned man, and professor in divinity in that university, had suffered much persecution for adopting and propagating the truths contained in his writings, and was not suffered to print his explication and defence of them in Sweden. But to the honour of our constitution, we can as yet call the liberty of the press (and a liberty within the bounds of decency may it always be) as the privilege of Englishmen, and therefore may reasonably hope for better success to our author's writings in this land of freedom; not that we expect any encouragement on their behalf from our pharisees and bigots of any denomination, for they are the same every where; but our hopes are from men of unprejudiced minds, dead to self and the world, of a simplified understanding, and such as are friends to wisdom wherever they find her; in a word, whose spirit harmonizes with truth, and whose hearts are unison to heavenly things.

I cannot think of concluding this preface without speaking somewhat particularly to a point of doctrine, the knowledge of which is the more necessary to the reader for the right understanding of the author's writings, as in the vast variety of subjects and new discoveries that he presents to us, it has a principal connexion with most of them; nay, is the true key in his hand that opens the secrets of the visible and invisible worlds, explains man to himself, and also reveals the spiritual sense of the Sacred Writings. The doctrine I am here speaking of, is that of correspondency

respondency or correspondence, which are terms nearly of the same signification.

Correspondence or correspondency, in a philosophical sense, is a kind of analogy that one thing bears to another, or the manner in which one thing represents, images, or answers to another; and this doctrine, as it refers to things in heaven and in earth according to their mutual relations, is given us in the following adage of the renowned Hermes Trismegistus—*Omnia quæ in cælis, sunt in terris terrestri modo; omnia quæ in terris, sunt in cælis cælesti modo.*

This natural or material world, in which we live as to the body, proceeds derivatively (in a sense consistent with the Moisaick account of the creation) from the spiritual world, and subsists by continual influx from it; it is as a spiritual thing formed into a palpable and material thing, as an essence cloathing itself with a form; or as a soul making to itself a body. Therefore this world, and all things in it, as far forth as they stand in the divine order, do correspond to heaven and heavenly things; but now (through the fall of man) standing in evil as well as good, the dark, evil, or hellish world has gained a form in outward nature. Hence it is, that so many evil men, evil beasts, and poisonous things, together with all the disorders in the natural world, bear its impressions and properties, and make this world a kind of torment-house to us. Man, considered in himself, is a little image of heaven or hell, and also of this outward world, which no other being is; and therefore he is the most wonderful of all God's creatures. At death he puts off his part in this material kingdom, and passes into one of the other two, being its servant to which he obeys or unites himself here by his will and affections; and therefore he is commanded to set his "affections on things above (42)," as they constitute the band of union betwixt heaven or hell, and the soul of man. These three worlds are called Principles, as first, the light or heavenly world; secondly, the dark or hellish world; and thirdly, this natural or material world; and man's reasoning faculty stands in the center of the three, and receives

(42) Col. iii. 2.

impressions from each, as it turns to one or other of them ; then speculates on the materials it derives thence, and contends for or against right and truth, even as the affections are set, for these bias, lead, or bribe it ; and therefore, if reason be not enlightened from above, under the conduct of good affections, it is a meer mercenary, ready to enlist on any side.

The human nature was so almost universally corrupted at the time of our Saviour's advent in the flesh, that unless Jesus Christ had come into the world when He did, to restore the heavenly principle of light and grace, or truth and goodness, through the medium of his humanity (all immediate communication between God and the soul being well nigh ceased) the human race must have perished, by falling irrecoverably into the evil principle, to the utter extinction of truth, and the loss of all free will to good ; but by the entrance of this Divine Friend into the human nature, He opened the shut gate of communication betwixt heaven and earth, God and the soul, and so became our great Mediator and gracious Redeemer. But still we are at liberty to receive or reject Him as our Sanctification and complete Redemption, for man can only be saved consistently with choice and free will.

Men had lost the true original language of nature (which expressed things according to their qualities and properties) before the flood, even so much of it as had remained among the posterity of Seth and Enoch for a considerable time ; and this ignorance they fell into on their losing the knowledge of nature in its correspondence to divine and heavenly things ; for nature in its proper order, as observed before, is the book of God, and exhibits spiritual things in material forms. In the room therefore of this was substituted a language by letters and reading in books, to help him this way for attaining to divine knowledge, as rudiments leading thereto in our present state of ignorance, in which literature is mistaken by most for wisdom itself ; however, to some the door was and still is open for immediate heavenly communications, but what through unbelief, earthly mindedness, and other sad impediments, few at this time are qualified for so high a privilege.

The early ancients after the flood had some knowledge of correspondency derived down to them by tradition, though without any perception of it in themselves; and it remained longest among the Egyptians, of which their hieroglyphicks or sacred sculptures were a principal part; but by degrees they became so far corrupted and blind, as to lose sight of the things represented, and to worship their representatives or images. Hence the original of their foolish idolatry of beasts, birds, fishes, and vegetables. Our enlightened author, had he lived longer, designed, as he told me, to give us the key to the ancient hieroglyphical learning, saying, at the same time, that none but himself could do it; but of this the world was not worthy.

The knowledge of correspondences is now almost entirely lost, especially in Europe, where even the name is little understood; and this is one main cause of the obscurity of the Scriptures of the Old Testament, which were chiefly written by the rules of this science; nay, man also, as an image of the spiritual and natural worlds, contains in himself the correspondences of both, of the former in his interior, and of the latter in his exterior or bodily part, and so is called the Microcosm, or Little World. Thus for example; all the organs of his senses, his features, bowels, and vessels, even to the minutest vein and nerve, correspond to something in the soul or spiritual part. On the other hand, the affections and passions of the mind represent themselves naturally in the face and features, so that the countenance would be the natural index to the mind, were men in a state of simplicity, without guile and dissimulation; and yet, as matters stand at present, so much still appears of the mind in the correspondent features of the face, as to serve for a type, signature, or impression thereof. Thus love, hatred, hope, fear, joy, sorrow, assent, contempt, surprize, &c. do naturally, and often involuntarily, manifest themselves in the visage; in like manner the will, by the actions and motions of the body; the understanding expresses itself in the speech, and the affections in the sound or voice; and all these by influx from within, and correspondence from without: and as the features correspond to the affections, so does the eye to the intellect, the nose to the faculty of discerning, and the ears to
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attention and obedience; accordingly we use the word *quick-sighted*, to signify a ready apprehension; and penetration or discernment is sometimes expressed by *smelling a thing out*; and *to hearken* in Scripture means *to obey*. Be it likewise observed, that the heart corresponds to sincerity of love; the loins, &c. to conjugal affection; the bowels to commiseration; the hands and fingers to operation, &c. and so much of the language of nature still remains, as to express by these outward representatives the corresponding powers, passions, and affections of the soul, which influences and actuates these several members and parts, as every one experiences. And as the body in its several parts and offices corresponds to the soul and its operations, so does the soul in its several faculties and powers to the heavenly world in all things good, and to the hellish world in all things evil. Thus wisdom, love, purity, innocence, &c. have reference to the celestial kingdom, as being communications by influx from thence, and therefore it is that heaven bears a near analogy to man (as standing in his right order) and is called by our author, *The Grand Man*: for the human form is the most perfect of all, and accordingly, God assumed it in condescension to man, represents Himself to us by it, and manifests Himself in it, at times, to the holy angels; so likewise the angelical societies, according to their distinguishing qualities and excellence, bear a particular relation to this or that part of the human form. Thus, as our author informs us, one society corresponds to, or is in, the province of the head, and they are such as excel in wisdom; another to the heart, being such as excel in love; and some to the arms, as being of superior strength, and so on. Thus, as the body corresponds to the soul, so the soul in its true state and order corresponds to heaven, and heaven to God, who is the only original fountain of goodness and truth, of all blessedness and perfection, from whom they descend, in their different kinds and degrees, through the heavenly and spiritual worlds down to this last and lowest form of creation, the earth in which we now dwell.

The earth likewise, in its different kingdoms, animal, vegetable, and mineral, corresponds to things in the spiritual world. Thus, not only the beasts of the field, and the birds
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of the air, according to their different properties, have a representative meaning in Scripture, but also trees and plants of various kinds; so in particular, those of the aromattick kind, as also the olive, the vine, and the cedar, do figure divine gifts and graces, and other rare endowments in the human heart and mind; and in like manner, gold, silver, precious stones, and other particulars of rich furniture in the tabernacle and temple, are mentioned in Scripture with a corresponding reference to goodness, truth, purity of affection, holiness, &c. and so the wisest interpreters expound them, and this not by arbitrary significations, but as outward proper signs of things inward and spiritual. Thus all nature is a theatre of divine wonders, representative of the invisible world to such as are of a right understanding and discernment, as our author has exemplified in a thousand instances. It is hoped, that what has been here offered on the subject of correspondency, will be found useful to such as are in a disposition to give the following book an attentive perusal.

From the great variety of important subjects and discoveries to be met with in our author's writings, I cannot refrain from observing on one more, as deserving our particular regard, as also to prepare the reader for what he is to meet with in this volume, viz. the doctrine of the intermediate state of departed souls, called here, *The World of Spirits*, as being that in which they all meet after death (except a very few, who pass directly to heaven or hell) in order to their last preparation for final bliss or misery. This doctrine has long been received in the church, and revealed to many by their departed friends; but having been much disfigured and misrepresented, like some other truths, by erroneous additions and lucrative figments in the church of Rome, it was not admitted by our first reformers, who, instead of reforming the doctrine, totally rejected it under the opprobrious name of a Popish purgatory; however, it has been retained by most of the spiritual, otherwise called mystick, writers in all churches, and I have seen a judicious defence of it by the Hon. Archibald Campbell in our own; but the book, I believe, is scarce. Sure it is, that as far as our author's credit and authority extend, the truth of the doctrine will not be

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questioned,

questioned, as he relates, that he had frequent raptures or translations of spirit to that intermediate world, and had there seen and conversed with most, if not all, his departed friends and acquaintance, besides a great number of others, to the amount of very many thousands. In this intermediate world, which he calls a state of vallation, the good spirits are gradually purified from all the stains and defilements of sin which they had contracted in this naughty world, whilst the good principle predominating in them takes full possession of all their faculties and powers, confirms them in good habits, and renders them meet to be partakers of heavenly joys; on which they are translated to heaven. On the other hand, the bad spirits are gradually divested of those superficial and apparent virtues, and all that adventitious, external good, which before had served as covers to the evil principle within, which now predominates without reserve or controul, confirming them in their evil habits, and their repugnancy to all good; which being effected, they precipitate themselves into the infernal pit, to join company with such as are like themselves. Thus what is a state of purification to the good, is to bad spirits a state of separation of all extraneous good from that radical evil which constitutes the essence of their nature.

Now this doctrine appears consonant; first to reason, as it accords with the tenor of the divine administration in the government of this world, in which all things proceed to their limit or completion in a regular and gradual process. Secondly, it is consonant to religion, as it vindicates the divine attributes from all imputation of undue severity, by laying man's destruction at the proper door, and as the inevitable consequence of his own free choice. Thirdly, This doctrine yields consolation to the humble pious Christian, as the time of his departure draws nigh. Few such, upon a strict examination of themselves, are so well satisfied with their state, as to find nothing lacking, but that they are already fitly qualified for the society of the holy angels; whereas the belief, that an intermediate state is appointed, wherein every thing that now hindereth shall be removed out of the way, and their souls purified from every pollution and spot contracted by their union with this fleshly nature,

nature, through the prevailing power and energy of the divine principle within them, and so bringing them into the state of just men made perfect, they can take comfort from this consideration, and meet their change with a holy confidence.

If this be so, and that the same intermediate state, which purifies the good spirits, leaves the bad under the total dominion of evil by their own free choice, that so both may be possessed by their own proper principle respectively, and go to their own proper place ; how say some, that the devils will be essentially transformed into angels of light, at a certain time appointed by the Father ? We desire here to oppose with the greatest tenderness, a doctrine which we heretofore judged favourably of, and modestly to offer the reasons of our present dissent, wishing rather that we could agree with some excellent men on the other side of the question ; but human wishes are no rule of the divine proceedings, and even charity must be directed by the principle of truth, and the established laws and nature of things. We find ourselves in a sort called upon to offer a few observations on this subject, at a time when there is much reason to believe, that many have revived this doctrine more to quiet their fears, and so lull themselves into a false peace, than from any conviction of their understanding ; whereas they may be supplied with a much surer remedy against those fears in the comfortable promises to the truly penitent delivered in the Gospel of our most compassionate Saviour, whose last declaration to his disciples before his ascension was, “ that repentance and remission of sins should be preached in his name “ among all nations (43).”

It is evident, that the plainest Scriptures (and such we are to go by) are against the doctrine before mentioned ; and that the same force of words that is therein used to express the eternal happiness of those that are saved, is also made use of to express the eternity of their state who are lost. But the advocates for that side of the question rest their plea and stress of their argument on the foot of divine mercy ; and God forbid that we should go about to straiten that mercy towards others (though

even devils) to which the very best of us stand indebted both for all they have, and all they have to hope for; and did the matter of the question turn merely upon mercy, in like manner as a gaol delivery depends on the arbitrary clemency of an earthly prince, I doubt not, that either one single soul would not go to hell, or if any, that a host of angels would be sent thither with a message of mercy; nay, if necessary to their salvation, that even Jesus Christ himself would condescend so far, as to visit those unhappy prisoners with a free offer of peace and reconciliation for their redemption. But here it must be observed, that mercy misunderstood and misapplied, is no other than man's own false idea of mercy. God's mercy in regard to man respects him as a creature that He has endowed with freedom of will, and whose happiness or misery depends on the right or wrong direction of his choice and affections, by which he becomes capable or incapable of the divine mercy. Now to compel such a creature, is to undo him, to unmake him what he is; and therefore mercy, with regard to him, is to provide for him such means and motives as may influence his understanding, will, and affections to what is good as his free choice. Now through the mercy of God every thing is done in this life (which is man's only state of probation) in order to this end, though man knoweth it not; how then are we to expect, that any means of this kind should be more effectual in the other world, wherein all things are represented to us as unchangeable, where the tree lieth as it falls for heaven or hell, and where all things increase in good or evil to eternity in their respective kingdoms? Praised be the name of the Lord, for his mercy endureth for ever! And as it is infinite, so it extends to all possible cases; but to make us good, that we may be qualified for happiness *against our will*, is no possible case, seeing that to be good, is to *will* good with desire and affection, which the self-hardened and impenitent are averse to, and therefore render themselves un-receptive of mercy. Now the very idea of diabolism carries in it repugnancy and hatred to God and goodness, and consequently the greatest contrariety to the possibility of conversion. Were it otherwise, and that the most malignant spirit in hell could sincerely say, "Lord, I am weary and ashamed of this evil
" nature,

“ nature, and sorry for the sins that have brought me into it ; O
 “ help and deliver me through thy mercy from it, that I may be
 “ converted, and become thy servant !” In this case, he would
 instantly cease to be a devil, and become an object of the divine
 mercy ; but repentance, prayer, and the desire of good, is all
 from the grace of God, and dwelleth not in those who are the
 willing servants of sin, and therefore only free from, not to,
 righteousness (44).

It is supposed by some, that length of suffering will at last
 subdue the reluctance of the will, melt the heart into tenderness,
 and turn the worst of evil spirits to repentance and supplication
 for pardoning mercy, and qualify them for it ; but this, as just
 now observed, is the sole effect of that grace which they are not
 admittive of, and not the effect of suffering, which has no such
 power belonging to it ; but has its different effects relative to
 the different states of those who are the subjects of its opera-
 tions. Thus we see, that as the same fire which melts the wax,
 hardens the clay, so the sharpest sufferings have contrary effects
 on different persons. They who have any remnant of grace in
 their inmost soul (however unrighteous they have been out-
 wardly) any spark of the divine life still remaining in their in-
 teriour, are softened and meliorated by them, and become obe-
 dient to the heavenly voice, crying within them, Why will ye
 die ? Turn unto the Lord, that iniquity may not be your ruin :
 whilst the obdurate and impenitent say in their hearts with
 Pharaoh, Who is the Lord, that we should obey him ? And
 turn that punishment, which should be for their amendment,
 into the occasion of their blasphemy and despair. Could length
 of suffering produce the effect before mentioned, we might natu-
 rally suppose that some change for the better would, in the
 course of thousands of years, have taken place in him who is
 called in Scripture (45), “ That old Serpent, which is the
 “ Devil and Satan ;” and yet, as he had the presumption to
 tempt our Saviour in the wilderness, and still continues to prac-
 tise his wicked devices, in order to work our ruin ; so of him
 it is foretold, that after being bound a thousand years, during

(44) Rom. vi. 20.

(45) Apoc. xx. 2.

Christ's millennial reign on earth, and being loosed from his prison, he will again go out to deceive the nations (46); so little of likelihood, if any possibility, there is, that they, who have confirmed themselves in enmity and hatred to all goodness, should become capable of repentance to salvation. I desire not to strain any argument beyond its proper strength against an hypothesis, which I find myself more ready to receive, upon any satisfactory grounds, than to reject; but let truth be ever held sacred and inviolable, whether it be according or contrary to our natural inclinations and wishes; nor let that be called a want of charity, where charity is not concerned, or would suffer perversion and abuse: for charity, which in its proper signification is love, cannot extend to that which is essentially evil; otherwise we must condemn that solemn appeal of the man after God's own heart: "Do not I hate them, O Lord, that hate thee (47)?" And it was charged upon Jehoshaphat for sin (though otherwise a good king) that he had joined himself in confederacy with the wicked Ahaziah, as in those words of Jehu: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord (48)." Whence we are to learn a caution how we bring dishonour upon this divine grace of charity, by misapplying it to false and unworthy objects, to the lessening of our zeal and affections for the honour of God, and the things that be of God.

We are encouraged to hope, that many things which have been offered in the course of this Preface will be found properly introductory to the following volume, and shall now conclude it with two or three short remarks to the serious reader, as no other is capable of reaping any benefit from our author's writings; nor to others have we any thing to say, unless it be to caution them against treating with derision or scurrility such matters as they may be more nearly concerned in than they at present suppose. Even the very dreams of good men, in relation to things of the other world, have at times something divine in them, and are not lightly to be regarded; but where such

(46) Apoc. xx. 7, 8. (47) Psal. cxxix. 21. (48) 2 Chron. xix. 2.

communicate to us important instructions and discoveries as by commission, and from their own experience, and that with deliberation, consistency, and clearness, they demand our attention and reverence. And here it is to be observed, that what this author has published to the world concerning the states of departed souls respectively, the laws of the invisible worlds, and a thousand particular circumstances belonging thereto, appear to be such as could never enter into the heart of man to conceive, unless they had been given to him from above; and yet carry something of an internal evidence along with them, as soon as they are received by a serious mind; for, after all, it is more the right temper and disposition of the mind, than its sagacity, that gives us to see these things in their proper light. It is every wise man's care to guard against a stubborn incredulity on the one hand, as well as against any delusion that an over-hasty belief might expose him to on the other; and in this age of doubting and disputing all things of a spiritual nature, our greater danger is confessedly from the former side, and therefore it behoves us to give the more heed, that we lean not to the error of the times. Besides, the weight and importance of the subjects here treated of adds to the credibility of the message, as coinciding with our confidence in the promises of the Lord, that He will reveal his secrets to his servants, and not forsake his church in the time of her extremity; but send his extraordinary messengers and ministers endued with light and power from on high to alarm the careless, to call back the wanderers, to confirm the wavering, and to comfort the spirit of the humble and contrite ones with glad tidings from the heavenly Canaan, the lot of their inheritance; and this in order to make ready a people prepared for the Lord against his second advent in spirit to build up the walls of the New Jerusalem: and when should such messengers be more expected, or when more entitled to a better welcome than in this our time of desolations, when faith and charity have so far failed amongst us, and when darkness is on the face of the deep, darkness in the church, and darkness in the state, darkness in the minds of good men, and darkness on all the dispensations of providence, so as to give emphatical application of those words of the Psalmist to our present condition :

dition : “ It is time, O Lord, that thou have mercy upon Sion, “ yea, the time is come (49).” But who are they that most reject the testimony of those special messengers, and those faithful witnesses to the Truth, which the Father of Lights has sent from time to time for the edification of his church, and the confirmation of the faith of many in it ? Who but such as are ever calling out for more evidence for believing, and pleading the want of it in justification of their unbelief, whilst at the same time they labour all they can to invalidate the evidence of all human testimony, which is the ordinary medium through which divine truth is conveyed to us.

And now, dear reader, I bid you farewell, sincerely wishing that you may be of the number of those who take the Holy Scriptures for their guide, as their authentick outward rule of faith and life, and in an honest and good heart receive the Word of God, and keep it : and may the Spirit of Wisdom give us a right judgment in all things pertaining to salvation, that so we may be preserved from error through an over hasty credulity on the one hand, and an obstinate incredulity on the other ; neither rejecting the testimony of men fearing God, and of good report, as to what great things the Lord hath done for them, and to be communicated by them for the benefit of their brethren ; nor suffering ourselves to be imposed on by the cunning craftiness of such as lie in wait to deceive : and as it is more profitable for us to have the heart established in grace, and to glorify God in our lives, than to be gifted with visions and particular revelations (through danger of being exalted above measure thereby) so let us not be high-minded, but fear ; nor, because others have been so favoured, expect or desire the same ourselves, but walk humbly and contentedly in the way of God’s ordinary dispensations, lest presumption or a vain curiosity should expose us to the danger of delusion from our spiritual enemy : and as to those that cannot receive many of the things delivered in the following book, and also as to those that do receive them, let them not judge one another, but follow the rule of moderation laid down by the apostle, Rom. xiv. every one abiding

by that of which he is persuaded in his own mind, in a candid forbearance towards others. In men of a Christian spirit, charity easily beareth all such things, believeth all things for good, and hopeth all things for the best : and as we are all brethren on a journey to the same heavenly country, so let us hold on our way together in peace, and that love, which is more than knowledge ; and may the God of peace and love be with us !

A N
A N S W E R
T O A
L E T T E R F R O M A F R I E N D.
B Y T H E A U T H O R.

I TAKE pleasure in the friendship you express for me in your letter, and return you thanks for the same; but as to the praises therein, I consider them as belonging to the truths contained in my writings, and so refer them to the Lord our Saviour as his due, who is in himself the Fountain of all Truth. It is the concluding part of your letter that chiefly engages my attention, where you say as follows: “ As after your departure
“ from England disputes may arise on the subject of your writings, and so give occasion to defend their author against such
“ false reports and aspersions, as they who are no friends to
“ truth may invent to the prejudice of his character, may it
“ not be of use, in order to refute any calumnies of that kind,
“ that you leave behind you some short account of yourself, as
“ concerning, for example, your degrees in the university, the
“ offices you have borne, your family and connexions, the honours which I am told have been conferred upon you, and
“ such other particulars as may serve to the vindication of your
“ character,

“ character, if attacked ; that so any ill-grounded prejudices
 “ may be obviated or removed ? For where the honour and
 “ interest of truth are concerned, it certainly behoves us to
 “ employ all lawful means in its defence and support.” After
 reflecting on the foregoing passage, I was induced to comply
 with your friendly advice, by briefly communicating the fol-
 lowing circumstances of my life.

I was born at Stockholm, in the year of our Lord 1689,
 Jan. 29. My father's name was Jesper Swedberg, who was
 Bishop of Westrogothia, and of celebrated character in his time.
 He was also a member of the Society for the Propagation of the
 Gospel, formed on the model of that in England, and appointed
 President of the Swedish churches in Pennsylvania and London
 by King Charles XII. In the year 1710 I began my travels,
 first into England, and afterwards into Holland, France, and
 Germany, and returned home in 1714. In the year 1716, and
 afterwards, I frequently conversed with Charles XII. King of
 Sweden, who was pleased to bestow on me a large share of his
 favour, and in that year appointed me to the office of Assessor
 in the Metallick College, in which office I continued from that
 time till the year 1747, when I quitted the office, but still re-
 tain the salary annexed to it as an appointment for life. The
 reason of my withdrawing from the business of that employ-
 ment was, that I might be more at liberty to apply myself to
 that new function to which the Lord had called me. About
 this time a place of higher dignity in the state was offered me,
 which I declined to accept, lest it should prove a snare to me.
 In 1719 I was ennobled by Queen Ulrica Eleonora, and named
Swedenborg; from which time I have taken my seat with the
 nobles of the equestrian order in the triennial assemblies of the
 states. I am a fellow, by invitation, of the Royal Academy of
 Sciences at Stockholm, but have never desired to be of any other
 community, as I belong to the Society of Angels, in which
 things spiritual and heavenly are the only subjects of discourse
 and entertainment ; whereas in our literary societies the attention
 is wholly taken up with things relating to the body and this
 world. In the year 1734 I published the *Regnum Minerale* at
 Leipfick,

Leipsick, in three volumes, folio; and in 1738 I took a journey into Italy, and staid a year at Venice and Rome.

With respect to my family connexions: I had four sisters; one of them was married to Erick Benzelius, afterwards promoted to the Archbishoprick of Upsal; and thus I became related to the two succeeding Archbishops of that See, both named Benzelius, and younger brothers of the former. Another of my sisters was married to Lars Benzeltierna, who was promoted to a provincial government, but these are both dead; however, two Bishops, who are related to me, are still living; one of them is named Filenius, Bishop of Ostrogothia, who now officiates as President of the Ecclesiastical Order in the General Assembly at Stockholm, in the room of the Archbishop, who is infirm; he married the daughter of my sister; the other, who is named Benzeltierna, Bishop of Westermannia and Dalecarlia, is the son of my second sister; not to mention others of my family who are dignified. I converse freely, and am in friendship with all the Bishops of my country, which are ten in number, and also with the sixteen Senators, and the rest of the Grantees, who love and honour me, as knowing that I am in fellowship with angels. The King and Queen themselves, as also the three Princes their sons, shew me all kind countenance; and I was once invited to eat with the King and Queen at their table (an honour granted only to the peers of the realm) and likewise since with the hereditary Prince. All in my own country wish for my return home; so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against; and should any thing of that kind befall me elsewhere, it will give me no concern.

Whatever of worldly honour and advantage may appear to be in the things before mentioned, I hold them as matters of low estimation, when compared to the honour of that sacred office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me his unworthy servant, in a personal appearance in the year 1743; to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has been continued to me to this day. From that time I began to print and publish various unknown

known *Arcana*, that have been either seen by me, or revealed to me, concerning heaven and hell ; the state of men after death ; the true worship of God ; the spiritual sense of the Scriptures ; and many other important truths tending to salvation and true wisdom : and that mankind might receive benefit from these communications, was the only motive which has induced me at different times to leave my home to visit other countries. As to this world's wealth I have sufficient, and more I neither seek nor wish for.

Your letter has drawn the mention of these things from me, in case, as you say, they may be a means to prevent or remove any false judgment or wrong prejudices with regard to my personal circumstances. Farewell ; and I heartily wish you prosperity both in things spiritual and temporal, of which I make no doubt, if so be you go on to pray to our Lord, and to set him always before you.

EMAN. SWEDENBORG.

London, 1769.

C A T A L O G U E

OF THE

T H E O L O G I C A L B O O K S

Published by the Author EMANUEL SWEDENBORG.

ARCANA CŒLESTIA, quæ continent Explicationem super Genesin et Exodum, 8 vol. Londini An. 1747 ad 1758, ed.

De COELO ET INFERNO. De Nova Hierosolyma et ejus Doctrina Cœlesti. De Ultimo Judicio. De Equo Albo. De Telluribus in Universo, Londini An. 1758, ed.

DOCTRINA NOVÆ HIEROSOLYMÆ. De Domino. De Scriptura Sacra. Doctrina vitæ pro Nova Hierosolyma. Continuatio de Ultimo Judicio, et de Mundo Spirituali, Amstelodami An. 1763, ed.

SAPIENTIA ANGELICA de Divina Providentia, et de Divino Amore et Divina Sapientia, Amstelodami An. 1763, ed.

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APOCALYPSIS REVELATA, Amstelodami An. 1764, ed.

VERA CHRISTIANA RELIGIO, continens Universam Theologiam Novæ Ecclesiæ, à Domino apud Daniele, Cap. vii. 13, 14. et in Apocalypsi, Cap. xxi. 1, 2. prædictæ, Amstelodami An. 1771.

C O N C E R N I N G

H E A V E N A N D H E L L.

IN our Lord's discourse with his disciples on the *Consummation of the age* (1), or last time of the church, at the end of his prophecies concerning its successive states in regard to love and faith (2), he says thus: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and

 References for explanation, illustration, and proof, to a Latin work of the author, in eight volumes in quarto, entitled, *Arcana Cœlestia*, or, *Heavenly Secrets*, printed in numbers, or short sections, to which the references direct. n. with the figures following that letter, denotes the number of the sections referred to, from the beginning to the end of that work.

N. B. As the references under many articles are too numerous to be inserted, the translator often passes over the preceding numbers, and only gives two or three of the last; as the author, in the body of that work, by a most stupendous strength of memory, generally refers the reader to the foregoing numbers, in which the subject matter before him is treated of.

(1) The words here translated, *The consummation of the age*, is the true rendering from the Greek, and not, *The end of the world*, as in our common translation, the word *ἄϊων* never signifying the *world*, but an age or period of time, or a dispensation of things; and here particularly, of the church, as explained by the author: and that it here signifies the end of the church under its present dispensation. See n. 4535. 10672.

(2) Our Lord's predictions concerning the consummation of the age, his second advent, the successive desolation of the church, and the last judgment, as in Matt. xxiv. xxv. are explained in the work entitled, *Arcana Cœlestia*, in the prefixes to Genesis, from the fifth to the twenty-fourth chapter, n. 3353 to 3356, &c. and 5063 to 5071.

A

" then

“ then shall appear the sign of the Son of Man in heaven : and
 “ then shall all the tribes of the earth mourn, and they shall
 “ see the Son of Man coming in the clouds of heaven with
 “ power and great glory : and he shall send his angels with a
 “ great sound of a trumpet, and they shall gather together his
 “ elect from the four winds, from one end of heaven to the
 “ other.” Matt. xxiv. 29, &c. They who understand these words according to the sense of the letter, suppose that all these things are to come to pass, as they are literally described, at that time which is called the last judgment ; and accordingly not only that the sun and moon shall be darkened, the stars fall from heaven, the sign of the Lord appear in heaven, and that they shall see him in the clouds, and with him his angels with trumpets ; but also, according to predictions of like sound in other parts of the sacred writings, that the whole visible world shall perish, and be succeeded by a new heaven and a new earth ; and this is the general belief of Christians at this time : but all such are strangers to the interior of the scriptures, which have a hidden sense throughout, holding forth to us things spiritual and heavenly, by such as are natural and mundane in the expression of the letter, and this not only in sentences taken collectively, but also in every particular word (3) : for the scriptures are written entirely according to correspondences (4), in order to represent to us inward and spiritual things, by such as are outward and natural, as will evidently appear by what is delivered and shewed in many places concerning this inward sense, in a work intitled, *Arcana Cœlestia*, and also by a collection of instances of this kind taken thence, in a small treatise, *De Equo albo* ; or, *Of the White Horse*, mentioned in the Revelations : and according to this sense we are to understand the things of which our Lord speaks, in the place before cited, concerning his coming in the clouds of heaven ; viz. by the sun there being

(3) That there is an inward or spiritual sense throughout the whole of the scriptures. See n. 1143, 1984, 2135, &c. 9063, 9086.

(4) That the *Word* is written by the strict rules of correspondences, and that spiritual things are therein signified throughout, n. 1404, 1408—2900, 9086. See chapters on correspondences in this work.

darkened,

darkened, is signified the Lord in regard to love (5); by the moon, the Lord with respect to faith (6); by stars, the knowledges of goodness and truth, or love and faith (7); by the sign of the Son of Man in heaven, the manifestation of divine truth; by the tribes of the earth mourning, all particulars and circumstances relating to goodness and truth, or love and faith (8); by the coming of the Lord in the clouds of heaven with power and glory, his presence in the word, and right interpretation of it (9), clouds signifying the literal (10), and glory the inward and spiritual sense of the word (11); and by angels with a trumpet giving a loud sound, is signified heaven and divine truth proceeding thence (12). Hence we are given to understand by these words of our Lord, that at the consummation of the age, or end of the church period, when there shall no longer be faith and charity on earth, that the Lord will open the scriptures in their spiritual sense, and reveal the heavenly secrets therein contained. The secrets revealed in the following work are concerning heaven and hell, and the life of man after death, subjects which the church now o'days hardly knows any thing of, though described in the written word; nay, many who were born and live within the pale of it deny them, saying in their hearts, Who ever came from thence to shew us of these things: lest therefore the like incredulity, which chiefly reigns among the learned and worldly wise, should infect the simple in heart, and the simple in faith; to me it has been granted to

(5) That *sun* in the Word signifies the Lord, in reference to love, and thence love to the Lord, n. 1529, 1837—7083, 10809.

(6) That *moon* in the Word signifies the Lord, in reference to faith, and thence faith in the Lord, n. 1529, 1530—4996, 7083.

(7) That *stars* in the Word signify knowledges (*cognitiones*) of things good and true, n. 2495, 2849, 4697.

(8) That *tribes* signify all truths, and things good in their complex, and so the whole of faith and love, n. 3858, 4060, 6335.

(9) That the *coming of the Lord* signifies his presence in the word, and revelation of it, n. 3900, 4060.

(10) That *clouds* in the Word signify the written word in its literal sense, n. 4060—10551, 10574.

(11) That *glory* in the Word signifies divine truth, as it is in heaven, and as it is in the internal or spiritual sense of the word, n. 4809—9429, 10574.

(12) That *trumpet* signifies divine truth in heaven, and as revealed from heaven, n. 8815, 8823. In like manner, *voice*, n. 6971, 9926.

associate

associate with angels, and to converse with them, as man does with man; and also to see the things that are in the Heavens and in the Hells, and this now for thirteen years together; and also now to describe the things so seen and heard, in order that hereby the minds of the ignorant may be enlightened, and an end put to incredulity. By the vouchsafement of this immediate revelation we are given to know, that the coming of the Lord is at hand.

That the Lord is the God of Heaven.

2. The first and principal thing to know is, who is the God of heaven, as all other things depend thereon; how throughout the universal heaven no other is acknowledged for the God of heaven, but the Lord alone: it is there confessed by all, as he himself taught on earth; that he is "One with the Father;" that "the Father is in him, and he in the Father;" and that "he who seeth him, seeth the Father;" and that "all holiness proceeds from him," John x. 30, 38. ch. xiv. 10, 11. ch. xvi. 13, 14, 15. I have frequently discoursed with the angels on this subject; and they constantly affirmed, that they knew not how to divide the Godhead into three, inasmuch as they know and perceive that it is one, and that in the Lord: moreover, they said, that such of the church as passed from this world into the other with the idea of three Deities in their minds, cannot be admitted into heaven, their thoughts being distracted, as it were, between one God and another; whereas it is contrary to the laws of the kingdom to believe in three, and confess but one (13): for in heaven every one declares his real sentiments, language there being the expression of the mind, or as thinking audibly; and therefore there is no admittance for such as have formed their ideas of the Godhead according to such a threefold division and separation, without concen-

(13) That on certain Christians being tried in the other life, as to the idea they had of God, it was found, that they had the idea of three gods, n. 2329, 5256, 10736, 10738, 10821. That a Divine Trinity in the Person of the Lord, is acknowledged in heaven, n. 14, 15, 1729, 2005, 5256, 9303.

trating them into one in our Lord ; besides, as among the angels there is a communication of their thoughts, should any one, whose belief and confession were so contradictory, come among them, he would immediately be discovered, and eliminated from their society : let it be noted, however, that all those, who in their life-time here did not separate between truth and goodness, or faith and love, do in the other world, under the instruction of the angels, [*whatever mistakes they may have innocently imbibed here*] readily receive the true and heavenly doctrine of our Lord being the God of the universe : but it is otherwise with those, who, in this state of mortality, separated between faith and good life, or, in other words, whose practice was not according to true faith.

3. They who in this life (though outwardly professing members of the church) did not believe in our Lord, but in the Father only, and confirmed themselves by arguments in such their unbelief, find no place in heaven ; and forasmuch as they are without all influx from heaven, where the Lord only is worshipped, they are gradually divested of the faculty of thinking rightly on any subject, and at length either become like mutes, or else talk foolishly, moping about with their arms hanging dangling down before them, like paralyticks or ideots. They who have openly denied the divinity of our Lord, believing only in his human nature, as do the Socinians ; they likewise are excluded from heaven, and being carried forward a little towards the right (*), are let down into a deep pit, and so separated from the rest that come from the Christian world : but as to such as profess to believe in an unmanifested divinity, which they call the Great Being, or Spirit of the Universe, from which all things proceeded, and renounce all faith in the Lord ; these, on examination, are found to believe in no God, forasmuch as their unmanifested deity, or unknown God, is, according to their creed, no other than a mysterious something like

(*) The place of spirits in the other world, as also their ascent into heaven, or descent into hell, is all along described by the author in reference to the body of the spectator ; and the meaning in this passage is, that the spirits here mentioned appear to sink down in front, a little towards the right, into the particular place appointed for them. Transl.

nature in its first forms, which, as they have no conception of it (14), cannot be any object of faith or love to them: these have their lot amongst those who are called Naturalists. The case is different with those that are born without the church, and are called Heathens, of whom we shall speak hereafter.

4. All infants, which constitute a third part of the society in heaven, are initiated in the doctrine and faith of the Lord being their Father, and afterwards of his being Lord of all, and consequently the God of heaven and earth. That they increase in stature and knowledge, even to angelical understanding and wisdom, will be shewed in what follows.

5. That the Lord is the God of heaven will admit of no doubt with those that are true members of the church, as he himself hath told us: "All things that the Father hath are mine"—"All power is given unto me in heaven and in earth." Matt. xi. 27. John xvi. 15. xvii. 2. Matt. xxviii. 18. It is said "in heaven and in earth," for he who governs heaven, governs the earth also, as the latter is subject to the former (15). Now in quality of Governor of heaven and earth, we receive from him all the good of love, and all the true of faith, consequently all understanding, wisdom and happiness, and, to sum up all, eternal life, according to that declaration of our Lord, "He that believeth on the Son, hath eternal life; but he that believeth not the Son, shall not see life." John iii. 36. And elsewhere: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that believeth in me shall never die." John xi. 24, 25. And in another place: "I am the way, the truth, and the life." John xiv. 6.

6. There were certain spirits, who, whilst they lived in the body, professed only faith in the Father, without having any

(14) That a deity, not conceivable by any idea, is no object of faith, n. 4733, 5117, 5633, 6082, 6690, 7004, 7211, 9267, 9359, 9972, 10067.

(15) That the universal heaven is the Lord's, n. 2751, 7086. That he hath all power in heaven and earth, n. 1007, 10089, 10827. That as the Lord governs heaven, and all things depending thereon, so consequently all things in this world, n. 2026, 2027, 4523, 4524. That the Lord alone has the power of defending us against the evil spirits of darkness, of guarding us against all evils, and of confirming us in all good, and so consequently, of saving us, n. 10019.

other idea of our Lord than as of another man, and consequently did not believe in him as the God of heaven ; wherefore they had leave to go about and enquire as they would, whether there were any other heaven than that of our Lord ; but after continuing their enquiry for some days, they could procure no information of any other. They were of that class, who suppose the happiness of heaven to consist in pomp and dominion ; and because they could not obtain their wishes, but were told, that the joys of heaven did not consist in such things, they were highly displeased, as not desiring any other heaven than wherein they might domineer over others in a pre-eminence after the fashion of this world.

That the Divinity of the Lord constitutes Heaven.

7. The angels considered collectively are called Heaven, as being the constituents of it, though in truth the divine virtue proceeding from the Lord by influx, and received by the angels, does really constitute it essentially, both in general, and also in its particular distinctions : now this divine influence proceeding from the Lord, is the good of love, and the true of faith, and according to the measure of their reciprocity of these from him, in such degree is the excellence of their angelical nature, and so far do they constitute the forms of their respective heavens.

8. Every angel throughout the heavens knows, and intimately perceives, that he cannot will and do any good, nor think and believe any truth from mere self, but only from the divine influx, and consequently from the Lord ; and that whatever of good and true they do and think from themselves, are only apparently, not really so, forasmuch as they have in them no principle of divine life that they can call their own. The angels of the inmost or highest heaven have a clear perception, and also a sensation of this influx, and in proportion thereto is their degree of bliss, which consists in love and light [wisdom], and as these are derived from the Lord's divinity, it is evident that this constitutes heaven, and not any thing proceeding from
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the nature of angels, as of themselves (16). Hence it is that heaven is called in scripture his dwelling and throne, and that the blessed inhabitants of it are therein said to be in the Lord (17). How heaven is replenished with divine virtue proceeding from him, will be explained in what follows.

9. The angels go still farther in this matter, affirming from the wisdom that is in them, that not only all goodness and truth, but likewise the whole of life proceed from the Lord by way of continual emanation, confirming their position by this argument, viz. That nothing can exist from itself, but from some prior cause, and all things from the first cause, which they call the original essence of the life of all things; and that they subsist in like manner, as subsistence is no other than a continuation of existence, and whatever loses its connexion with the first cause, through the intermediate links, must lose its existence: as then there is but one fountain of life, and man subsists only as a stream issuing therefrom, consequently, should the communication cease, so also must his life: moreover, they affirm, that as from this one only fountain (the Lord) of life proceed divine goodness and truth, so do they operate in every one according to the reception of them: they who receive them into their faith and life, in such they constitute heaven; but they who reject or pervert them, convert good into evil, and truth into error (*), and so they become hell to them. They farther establish this truth by the following argument, viz. That all things in the universe have some relation to goodness and truth, the

(16) That the angels of heaven acknowledge all good to be from the Lord, and nothing of it from self, and that the Lord dwells with them, though in his own divine principles, and not in any thing that is proper to them, or which they can call their own, n. 9338, 10125, 10151, 10157. And that therefore in the word, by angels, is understood some attribute of the Lord, n. 1925, 2821—8192, 10528: and they are also sometimes called gods, from the indwelling of the divinity in them, n. 4295, 4402, 8301, 8192. That also all good and all truth, essentially such, consequently, all peace, love, charity and faith, are only from the Lord, n. 1614, 2016—2892, 2904: as likewise all wisdom and understanding, n. 121, 124.

(17) That they who are in heaven, are said to be in the Lord, n. 3637, 3638.

(*) Thus we read of those, "who changed the truth of God into a lie." Rom. i. 25. and of the Lord being a "lying spirit in the mouth of Ahab's prophets," 1 Kings xxii. 22. Tr.

life of man's will (which is that of his love) to the former, and man's intellectual life (which is that of his faith) to the latter: now as all goodness and truth comes from above, so does also every vital principle in man: this being the creed of angels, they of consequence reject all gratitude and thanks directed to them, even for their most beneficent ministrations, and are highly displeased, and withdraw themselves, when any one ascribes good to them as the authors of it; nay, they are astonished to think that any one should be so befuddled, as to imagine that he can be wise, or do any good from himself; nor do they call that good, which has self for its end, but that alone which is done from a disinterested love of goodness; this they call good from the divine fountain, and the principle that constitutes heaven, as having the Lord for its essence and root (18).

10. There are certain spirits, who, in the body, had confirmed themselves in this faith, that the good which they did, and the truths which they believed, were from themselves, and as such to be appropriated to them: of this class are all they who place merit in their good works, and value themselves on their own fancied righteousness: such have no admittance into heaven, for the angels shun their company, and look upon them either as stupid, or as thieves; as stupid, because they set themselves, and not the Lord, always before them; as thieves, because they rob him of the honour that belongs to him: all such are professedly enemies to the assurance of faith that obtains among the saints above, viz. That divine virtue, proceeding from the Lord alone, and received by the angels, constitutes both the sanctity and happiness of heaven.

11. That they who are in heaven, and also they who are true members of the church on earth, are in the Lord, and the Lord in them, appears from his own words: "Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me: I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John xv. 4—7.

(18) That all good in the angels from the Lord, has in it the divine nature of the Lord, but not the good that is from themselves, n. 1802, 3951, 8478.

12. Hence it may appear, that the Lord is with the angels in his own divine essence, and is all in all in heaven, because the good that is there is from him, and what proceeds from his divine nature is properly himself, and constitutes heaven, and not any thing that belongs to the angels as their proper own.

That the Divine Influx of the Lord in Heaven produces Love to him, and Charity to one another.

13. The divine efflux emanating from the Lord is called in heaven divine truth on the following account: it issues from his divine love; and this divine love and divine truth are to each other as the heat and light of the sun in our world, love being expressed and signified by the former, and truth proceeding from it (19) by the latter, and this by the law of correspondence: so then divine love is the essence, and divine truth is the form, and thus united, they enliven all things in heaven, as the heat and light of our sun, in conjunction, fructify the earth in the spring and summer seasons: but it is otherwise where they are not united, or the light not sufficiently impregnated with heat, for then all is benumbed and lifeless. This divine good, which is represented by heat, is the good of love in the angels, and divine truth is that through and by which it operates and is manifested.

14. That the divine virtue which constitutes the nature of heaven is love, is because love is a principle of spiritual union, and joins the angels to the Lord, and to one another, inasmuch that they are but as one in his sight: besides, love is the very essence to every life, and consequently both to men and angels: and this answers to experience, for how is every one animated and warmed by the fire of love! how languid and cold under

(19) That *fire* in the word signifies love in both senses, n. 934, 4906, 5215. That the holy and celestial fire signifies divine love, and every particular affection of it, n. 934, 6314, 6832. That the light therefrom signifies the truth proceeding from the good of love: and light in heaven, divine truth, n. 3395, 3485, 3636—9548, 9684.

the absence of it! and how lifeless under the total privation of it (20)! But it must be remembered by the way, that the life of every one corresponds to the particular kind of love that actuates him.

15. There are two distinct kinds of love that more particularly actuate the angels in heaven, love to the Lord, and love to their neighbour: in the inmost or highest heaven the former has the ascendant; in the second or middle heaven, the latter, yet both proceeding from the Lord, and constituting their heavens respectively: how both these kinds of love operate distinctly, and how jointly, is clearly discerned in the light of heaven, but obscurely in this world. By love towards the Lord, in heaven, they do not mean the love of him in a personal consideration of the word, but to love the good that proceeds from him, and this is evidenced by the willing and doing good from the principle of love: and by the love of their neighbour, they do not mean merely a personal love of their fellows, but the love of truth proceeding from the Divine Word, manifesting itself in willing and acting according to truth in its several relations: hence it is evident, that these two loves are to be distinguished as goodness and truth separately considered, and when conjoined, as goodness united with truth (21). But these things are of difficult comprehension by those who have not clear ideas of what is meant by love, by good, and by neighbour (22).

16. I have sometimes conversed with the angels on this subject, who seemed to wonder that any in the Christian church should not know, that to love the Lord, and their neighbour, is to love goodness and truth, and to practise them from incli-

(20) That *love* is the fire of life, and the real efficient cause of it, n. 4906, 5071, 6032, 6314.

(21) That to love the Lord and our neighbour, is to keep the divine commandments, n. 10143, 10153, 10310, 10578, 10648.

(22) By love to our neighbour, we are not to understand the love of his person, but the good and the true which constitutes his character, n. 5025, 10336. They who confine their love to the person, without regard to his principles, love equally the evil and the good that is in him, n. 3820. That charity is to will and to be well affected to the truth for its own sake, n. 3876, 3877. That charity towards our neighbour, is to do what is good, just, and right in every relation we stand in to him, n. 8120, 8121, 8122.

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nation ; when they may so easily know, that every one testifies the sincerity of his love for another, by a ready compliance with his will, and that this alone is the bond and cement of mutual love among men ; as also that good proceeding from the Lord must be like him, as having his nature in it ; and consequently that they are in his image and likeness, whose lives are formed on principles of goodness and truth, by will and practice : for to will a thing, is to love to do it, according to those words of our Lord : “ He that hath my commandments, and keepeth “ them, he it is that loveth me ; and he that loveth me, shall “ be loved of my Father, and I will love him, and will mani- “ fest myself to him, and we will make our abode with him.” John xiv. 21, 23. ch. xv. 10, 12. and elsewhere.

17. That the virtue proceeding from the Lord, which influences the angels, and constitutes heaven, is love, is confirmed by the experience of all in heaven ; for all there are so many forms of love and charity, and appear in beauty beyond description, for their looks, their speech, their every action (23), are so many expressions of love : moreover, there are certain spiritual spheres which issue from and surround every angel and spirit, which make known by sensible evidence (and that sometimes to a considerable distance) the kinds and degrees of their particular affections ; for these spheres are so many emanations from their vital affections, and the sentiments they produce, or, in other words, from the life of their love and faith : the spheres thus exhaling from the angels, are so replete with love, that they sensibly affect the spirits that are in company with them : I myself at times have been so affected by them (24). That love is the predominant principle in the life of angels, is manifest also from hence, that is, in the other world every one turns his face to the object of his love, so they who are principled with love towards the Lord, and towards their neigh-

(23) That the angels are so many forms of the love of charity, n. 3804, 4735, 9878, 10177.

(24) That a spiritual sphere, called the sphere of life, exhales from every man, spirit and angel, and is diffuse around him, like to an atmosphere, n. 4464, 5179, 7454, 8630. That it issues from the vital affections, and their thoughts issuing therefrom, n. 2489, 4464, 6206.

bour, have their faces always turned towards the Lord ; whereas they who are in the love of self, have their faces always turned from him, whatever be the movement of their bodies ; for as in the other world, space corresponds to the inward state of spiritual beings respectively, so also the four quarters of the heavens (which have not their fixed determinations there as in this world) are determined with reference to the aspect of the spectators respectively (*). It is here to be noted, that it is not by any virtue or power in the angels of themselves, that they always turn their faces to the Lord, but by a holy instinctive power derived from him in those who love to obey his will (25) : but more of this hereafter, where we shall speak of the four quarters of the heavens in the other world.

18. That the divine influencing virtue of the Lord in heaven is love, is because love is recipient of all things proper to heaven, as peace, understanding, wisdom, and happiness ; for love attracts to itself whatever is congenial to it, as by a natural instinct, for they are its riches and perfection (26) : and this we all can witness to, as knowing how love in ourselves ransacks whatever is laid up in the memory, and takes to itself whatever it there finds suitable to itself, which it disposes of in subserviency to its gratification and end, rejecting and banishing all that is contrary to it. That there is inherent in love a strong attractive power, with the desire of appropriating to itself such truths as accord with its nature, I had full experience of in certain spirits

(*) This will be farther explained in the sequel of this work, and may be understood thus : As the Lord has his personal manifestation in heaven always in the east, according to what our author relates, the angels and angelical spirits, which way soever they turn themselves, front always to the east, and so have the Lord always before them. Quere, If the belief of this among Christians in early days of the church, however they might come by it, did not first give occasion to the custom of turning to the east on repeating the creed. Tr.

(25) That spirits and angels constantly turn their faces towards the objects of their loves, and consequently all that are in the heavens towards the Lord, n. 10130, 10189, 10420, 10702. That the four quarters of the heavens in the other life are not fixed as in this, but are determined by the aspect of the spectator, and always the same, which way soever he turns, n. 10130, 10189, 10420, 10702.

(26) That in love are affections and things innumerable, and that love attracts to itself all things that are concordant with it, n. 2500, 2572, 3078, 3189, 6323, 7490, 7750.

that were translated to heaven, who, though of great simplicity, and but of moderate capacity whilst in this world, presently, upon their admission into the society of angels, attained to angelical wisdom, and the refined enjoyments of their kingdom; and that, because they loved goodness and truth as such, and had, as it were, incorporated them into the very principles of life, whereby they became qualified for the immediate reception of the celestial treasures: but as to those, who in this life had immersed themselves in the love of self and the world, they are so far from being receptive of them, that they have an antipathy to them, and so rejecting them upon the first sensations of them, they immediately assimilate in fellowship with such of the infernals, whose affections accord with their own. There were certain spirits, who doubted of the beatitudes of celestial love, and therefore were desirous of being certified concerning the reality of this matter; wherefore they were permitted to be let into the state of it by the removal of that which disqualified for it, and accordingly they were conducted on to the angelical heaven, from whence they told me, that they felt an inward joy, which they could not express, lamenting at the same time, that they must return to their former condition. Others also were as highly exalted to the participation of heavenly light, as their interior capacity would admit (*); and confessed that they understood and perceived things that before were utterly incomprehensible by them. Let thus much suffice to shew, that love proceeding from the Lord is the only proper disposition for, and recipient of, heaven, and all things proper to it.

19. That love towards the Lord, and love towards our neighbour, comprehend all divine truths, is manifest from the following words of our Lord concerning these two loves: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul: this is the first and great commandment. And the second is like unto it: thou shalt love thy neighbour as thyself: on these two commandments hang all the law and the prophets. Matt. xxii. 37, &c. Now the law and the pro-

(*) High in sensible appearance, answers to inward in spiritual things, and highest to inmost, and this by correspondence between nature and spirit.

phets comprehend the whole revealed world, and consequently all divine truth.

That Heaven is divided into Two Kingdoms.

20. Inasmuch as there are infinite varieties in heaven, and no one society, nor indeed any one angel, exactly like another (27), therefore heaven is to be considered under the threefold distinction of general, special, and particular: in general, into two kingdoms; specifically, into three heavens; and, in particular, into innumerable societies; to each of which shall be spoken in what follows: they are called kingdoms, because heaven is called the kingdom of God.

21. Some angels receive the divine influx more deeply or interiorly, others less; the former are called *celestial* angels, the latter, *spiritual* angels: hence it is that heaven is divided into two kingdoms, whereof the one is called the *celestial* kingdom, the other the *spiritual* kingdom (28).

22. The angels which constitute the celestial kingdom, inasmuch as they receive the divine efflux from the Lord more inwardly, are called interior, and also superior angels, from whom the heavens which they constitute derive the same distinctions (29); superior and inferior answering to interior and exterior (30).

(27) That there is an infinite variety in the works of God, and no one thing exactly like another, n. 7236, 9002. That there is also an infinite variety in the heavens, n. 684, 690, 3744, 5598, 7236. That the varieties in heaven are in the principle of good, n. 374, 4005—7836, 9002. That hereby all the societies in the heavens, and every angel in each society, have some distinguishing characteristic, n. 690, 3241, 3519—7833, 7836: and yet, that all are fellow members in the mystical body of Christ, and, as such, united to the Lord, n. 457, 3986.

(28) That heaven, in the full extent of the word, is distinguished into two kingdoms, the celestial and spiritual kingdoms, n. 3887, 4138. That the angels of the celestial kingdom receive the divine influx in their will-part, and consequently more interiorly than the spiritual angels, who receive it in their intellectual part, n. 5113, 6367, 8521, 9935, 9995, 10124.

(29) That the heavens, which constitute the celestial kingdom, are called the superior heavens, and those which constitute the spiritual kingdom, the inferior, n. 10068.

(30) That *interior* things are expressed by superior, and that *superior* signifies interior, n. 2148, 3084, 4599, 5140, 8325.

23. The

23. The love principle in the celestial angels is called celestial love; and that of the spiritual angels, spiritual love: celestial love has the Lord for its object, and spiritual love is the same with charity towards our neighbour: and as all good has relation to love, for whatever any one loves, that is good to him; therefore the good of the one kingdom is called celestial, and that of the other spiritual good: hence it appears in what respects these two kingdoms differ, viz. as the good of love towards the Lord, and the good of charity towards our neighbour (31); and as the former is more inward or deeper than the latter, therefore the celestial angels are more interior, and as such called superior.

24. The celestial kingdom is also called the sacerdotal kingdom of the Lord, and in scripture his *dwelling-place*; and the spiritual his *regal kingdom*, and in scripture his *throne*: from the divine-celestial principle the Lord is in this world called JESUS, and from the divine-spiritual, CHRIST.

25. The celestial angels far excel the spiritual in wisdom and glory, from their more intimate reception of the divine influx; and as their predominant principle is love to the Lord, they are consequently more closely joined to him (32). This higher excellence of the angels of this kingdom, is owing to their reception of divine truth immediately into the principle of life, and not as the spiritual angels, through the previous instrumentality of memory and reflection; insomuch that divine verities are written in their hearts, and they see them by intuition as within themselves, as in a kind of source, without having any occasion to reason concerning them, whether the matter be so or otherwise (33): like unto those described by Jeremiah; “ I

(31) That the good of the celestial kingdom, is the good of love to the Lord; and the good of the spiritual kingdom, the good of charity towards our neighbour, n. 3091, 6435, 9468, 9680, 9683, 9780.

(32) That the celestial angels far excel the spiritual angels in wisdom, n. 2718, 9995. The difference between the celestial and the spiritual angels, n. 2088, 2669, 2708—8121, 9277, 10295.

(33) That the celestial angels reason not concerning the truths of faith, forasmuch as they perceive them intuitively in themselves, whereas the spiritual angels reason concerning them, whether the matter be so or not, n. 202, 337, 397—9277, 10786.

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“ will put my law in their inward parts, and write it in their hearts ; and they shall no more teach every man his neighbour, and every man his brother, saying, Know the LORD ; for they shall all know me, from the least of them unto the greatest of them,” xxxi. 33, 34. And they are called in Isaiah, “ *The taught of Jehovah*,” liv. 13. Now that the *taught of Jehovah* are the taught of the Lord, he himself declares, John vi. 45, 46.

20. We have said, that they excel the other angels in wisdom and glory, as receiving divine truths immediately in their life-principle (*), for as soon as they hear them, they immediately will and do them, without having any occasion to lay them up in their memory to reflect and reason upon, in order to know whether such things be true or not ; for they who are of this kingdom know immediately by influx (inspiration) from the Lord, whether that which they hear be true or not, as this influx passes immediately into the will, and mediately through the will into the thinking faculty ; or, in other words, immediately into the good [*bonum*] and mediately through the good into the true [*verum*] (34) ; for that is called good which appertains to the will, and thence proceeds to work ; and that true, which appertains to the memory, and thence proceeds to thought and reflection : so likewise all true [*omne verum*] (*) becomes good, as being implanted in the love-principle, as soon as it enters

(*) The will is here meant by the life or life-principle, being the same with love, which is the fire, and also the efficient cause of life : see note (u) before. It will be of great use to keep in memory this definition of our author, for the better understanding of his writings throughout. Tr.

(34) That the divine influx is into the property of good, and through the good into the true, and not contrarywise, consequently, into the will, and through that into the intellect, and not contrarywise, n. 5482. 5649, 6027—10153.

(*) The over delicate and critical reader will likely take offence at the words *good* and *true* being so often introduced in this translation for substantives, as not agreeing with ordinary usage in our language, though it is far from being ungrammatical in the Latin : but let it be observed here once for all, that neither the expression nor sense of the author could have been preserved without it, as *goodness* and *truth* in the abstract and universal, would not have answered to his meaning, where it is needful to distinguish or particularize the kind or quality of what is good or true in any thing : thus, the good of peace, the good of love, the good of grace, &c. denotes the specifick goodness appertaining to those distinct subjects,

enters into the will ; but so long as it rests only in the memory, and thence in the thoughts, it is not called good, as not having life, or the force of a principle, neither is it appropriated to man, seeing that man has his denomination from the will and intellect thence proceeding, and not from intellect separate from the will (35).

27. Such being the distinguishing difference between the angels of the celestial, and those of the spiritual kingdom, therefore they are separate, and form different societies, though there is a communication between them by means of certain intermediate angelical societies called celestial-spiritual, through which the celestial kingdom operates by influx on the spiritual kingdom (36) : hence it is, that though heaven (in the complex sense of the word) be distinguished as two kingdoms, yet in effect they may be considered as one, so far as the Lord has established an order of such intermediate angels, for the sake of forming a communication and conjunction between them.

28. As much is spoken in the following work concerning

and also the particular divisions that come under their several denominations : so also, the true of faith, the true of knowledge, the true of history, &c. specify the particular quality or quantity of truth that results from those kinds of evidence respectively : but the objection will vanish of itself on a little familiarity with the sense and application in which our author uses these expressions. Tr.

(35) That the will of man is the very essence of his life, and the receptacle of the good of love, and that the intellect is the existence or form of life from thence, and the receptacle of the true and good of faith, n. 3619, 5002, 9282. Consequently that the life of the will is the principal life of man, and that the life of the intellect proceeds from thence, n. 585, 590, 3619—10109, 10110. That those things are said to appertain to the life of man, and to be appropriated to him, which are received in his will, n. 3161, 9386, 9393. That man is denominated such from his will and his understanding thence proceeding, n. 8911, 9069, 9071—10110. That every one therefore is beloved and esteemed according to the goodness of his will, and not that of his understanding, nay, that he is despised who has an evil will, however great his share of understanding, n. 8911, 10076. That man continues after death according to the state of his will and intellect from thence, and that those things which are only ideally in his understanding without any share of the will in them, vanish at his death, as constituting no part of the man, n. 9069, 9071, 9282, 9386, 10153.

(36) That there is a communication and conjunction between the two kingdoms, by means of certain intermediate angelical societies, called celestial-spiritual, n. 4047, 6435, 8787, 8881. Of the divine influx through the celestial kingdom into the spiritual, n. 3969, 6366.

the angels of both these kingdoms, we forbear to be more particular on the subject in this place.

That there are Three Heavens (*).

29. There are three heavens, and they entirely distinct from each other; the highest or inmost, called the third heaven; the middle or second; and the lowest or first heaven; and they rank in order, like the supreme part in man, called the head, the middle called the body, and the lowest or feet; or as the uppermost, middle, and lowest apartments in a house: in like order is the divine influx proceeding and descending from the Lord; and from the same law of order it follows, that heaven is tripartite, or divided into three.

30. The interior of man, as his understanding and mind; subsist in like manner, and consists of inmost, middle, and lowest; for at the creation the whole of divine order was imaged in man, inasmuch that he was divine order itself in a human form, and so heaven in epitome (37): therefore it is, that man
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(*) Although the author in the foregoing chapter tells us, that heaven (taken in the largest or universal extent of that word) is divided into three distinct heavens, and but two kingdoms, the kingdoms called the celestial and spiritual, and answering to the properties or principles of love and intellect, or goodness and truth (as being the predominant attributes in the angels of those kingdoms) yet we are not therefore to understand, that the angels of the third heaven [paradise] are not highly tinctured with these divine qualities (for they receive both by influx through the superior heavens) but only that these are not their distinguishing characteristics: they partake of both, otherwise they could not be angels; but their beatitudes consist chiefly in a kind of spiritual gratifications more exterior, and approaching nearer to sense and external nature; as in emblematical representations of divine and spiritual things, under forms of exquisite beauty in endless varieties, and successions of wonderful displays of divine wisdom and power; and though their enjoyments be less inward and refined than those of more exalted spirits, yet they are abundantly suited to the capacities of their nature, and to fill them with joy and gratitude to the gracious author of their happiness. It is to be noted, that (as *Omne majus continet minus*, so) the superior angels enjoy the sum total of the felicity of the inferior angels, together with other supereminent beatitudes appropriated to their ranks in glory respectively. Tr.

(37) That the whole of divine order was imaged in man, inasmuch that by creation he became divine order itself in a human form, n. 4219, 4220—10156,
10472.

is capable of communication with the heavens, as to his interior, and of associating with angels after death, either with the angels of the highest (inmost) middle, or lowest heaven, according to his reception of the divine goodness and truth from the Lord, during his life in this world.

31. The divine influx from the Lord, as received in the third or inmost heaven, is called celestial, as are likewise the angels of that heaven: the same divine influx, as received in the second or middle heaven, is called spiritual, as also are the angels of the same heaven: and as it is received in the lowest or first heaven, it is called natural; but it must be noted, that as what is called the natural of this heaven is very different from the natural of this our world, as the former partakes both of the spiritual and celestial properties, therefore this heaven is called the spiritual and celestial-natural, and its angels likewise (38): such of its angels as are called spiritual-natural, are they who receive their influx from the middle or second, which is also the spiritual heaven; as they are called the celestial-natural, who receive their influx from the third or inmost, which is also the celestial heaven; though the angels called spiritual-natural, and those called celestial-natural, are of different denominations and orders, yet they both constitute but one heaven, as being in the same degree of bliss.

32. The distinction of internal and external takes place in each heaven: they who are in the internal are called interior angels, as they who are in the external are called exterior angels. External and internal in the heavens answer to the will-part, and to the intellectual part in man, internal to the will, and external

10472. That the inner man in the human nature was formed in the image of heaven, and the external in the image of this world, and accordingly that man was named the microcosm by the ancients, n. 4523, 5368—10156, 10472. That man by creation was an epitome of heaven, as he is also now by his new creation or regeneration from the Lord, n. 911, 1900, 1982—6057, 9279, 9632.

(38) That there are three heavens, the highest or inmost, the middle, and the lowest; or the third, second, and first, n. 684, 8594, 10270. That the goods (good things) there are in the same order and degree, n. 4938—10017. That the good of the inmost or third heaven, is called celestial; the good of the middle or second, spiritual; and that of the lowest or first, spiritual-natural, n. 4279, 4286—10017, 10068.

to the intellect: every will hath its proper intellect; the one is never without the other; the former may be compared to a flame, the latter to its light.

33. It is well to be remembered, that the interior state of the angels is that which determines their being of this or that heaven, for the more open their interior is to the Lord, the more interior is the heaven they belong to. There are three degrees of the interior in every angel, spirit, and man; they in whom the third degree is opened, are in the inmost heaven; and they in whom only the second or first, are in the middle or lowest heaven accordingly. The interior is opened according to the reception of divine goodness and truth in the inward parts: they who are so affected with divine truths, as to receive them into the life-principle or will, so that they become operative, are in the inmost or third heaven, and there in rank according to the degree of their affection for truth; but they who give them not so immediate an admission into the will, but only into their memory and understanding, and then afterwards frame their will according thereto, and then proceed to act; these are in the middle or second heaven: but they who add to their faith good life, though without any extraordinary earnestness and sedulity after divine knowledge; they are in the lowest or first heaven (39). Hence it is manifest, that it is the interior or inward disposition that constitutes heaven, and consequently that heaven is something internal, and not external, according to those words of our Lord: "The kingdom of God cometh not with observation; neither shall they say: Lo here, or lo there; for behold, the kingdom of God is within you." Luke xvii. 20, 21.

34. Every human perfection [virtue and grace] increases towards the interior of man, as being nearer to the Deity, and purer in itself, but decreases towards the exterior, as this is

(39) That there are as many degrees of life in man, as there are heavens, which are opened to every one after death according to their past lives respectively, n. 3747, 9594. That heaven is in man, n. 3884: that therefore he who hath received heaven in himself in this life, is received into heaven after death, n. 10717.

more remote from the Deity, and more gross in itself (40). Angelical perfection consists in understanding, wisdom, love, and in every good, and in happiness from them; for without them happiness is merely external, and not internal. Forasmuch as the interior [the inward dispositions and properties] of the angels of the inmost heaven, are open in the third degree, therefore their perfection is of a far higher nature than that of the angels of the middle heaven, whose interior is open only in the second degree: in like proportion the perfection of the angels of the middle heaven exceeds that of the angels of the lowest heaven.

35. Such being the difference between the angels, it follows, that the angels of one heaven cannot find admission into the heaven of other angels, or any of them ascend from an inferior, or descend from a superior heaven; for should any of them ascend to a higher heaven, he would immediately be seized with anguish, neither would he be able to see any of its inhabitants, much less to converse with them; and he who should descend from a superior to a lower heaven, would lose his wisdom, stammer in his speech, and be in the greatest distress. Certain angels which belonged to the lowest heaven, and had not yet learned that heaven was a state adapted to the interior, imagined that they should partake of the superior happiness of the celestial angels, could they be admitted into their heaven; accordingly this was permitted, but when they were there, they could not see so much as one angel, though they looked about for them, and, notwithstanding, a multitude of them was present; for the interior of these strangers was not opened in the same degree with the interior of the celestial angels, nor consequently their sight: and presently after they were seized with a heart-felt anguish, so that they scarcely knew whether they were alive or not; wherefore they immediately betook themselves to their

(40) That what is more interior is more perfect, as nearer to the Deity, n. 3405, 5146, 5147. That in the interior are many thousand particulars, which appear only in the general in the exterior, n. 5707. That in proportion as any one advances from external to internal things, is his progress in light and understanding, and is as it were exalted above the mists into the higher and purer regions, n. 4598, 6183, 633.

own proper heaven, rejoicing that they were got again among their own companions, and promising that they would no more seek after things that were too high for them, and discordant to the condition of their nature (*). Some others I saw, who had descended from a superior to an inferior heaven, and became for a time so confused and lost to their wisdom, that they scarcely knew what heaven they belonged to. The case is quite otherwise when the Lord is pleased to exalt any from an inferior to a superior heaven, to shew them the glories of the latter, which often happens, for then they are first prepared, and surrounded with the intermediate angels, through whom they enjoy the communication with their superiors. From what has been already related, it appears that the three heavens are entirely distinct one from the other.

36. They who are in the same heaven can associate with all that are there; but the delights of their association are in proportion to the similarity of their affections, and affinity in good: but concerning these, in the following articles.

37. Though the heavens are so distinct, that the angels of one heaven cannot associate with the angels of another, yet the Lord connects them all by influx immediate and mediate; by immediate influx, from himself into all the three heavens; and by mediate influx, from one superior heaven to another (41), that so the three heavens may become one, by their connexion from first to last; nor indeed is there any thing absolutely unconnected; for were any thing to lose its connection by the intermediate links with its first cause, it would no longer subsist, but immediately lose its existence (42).

(*) However strange the above article may appear at first, yet probably the reader upon recollection will find, that he has at one time or other experienced something of like uneasy sensations, when in company with persons entirely unsuitable to his particular genius and disposition. Tr.

(41) That divine influx is both immediate from the Lord, and also mediate through one heaven to another, and also into the interior of man, n. 6063, 6307, 6472, 9682, 9683. Of divine influx as immediate from the Lord, n. 6058, 6474, to 6478, 8717, 8728. Of mediate influx through the spiritual into the natural world, n. 4067, 6982, 6985, 6996.

(42) That all things derive their existence from things prior to themselves, and so back from the first cause, and subsist in like dependence, as subsistence is continuation of existence; and that therefore there is nothing absolutely unconnected, n. 3626, 3628—6040, 6056.

33. He, who has no idea of divine order in respect to degrees, cannot form any conception how the heavens are distinct, nor yet what is meant by the inward and outward man; nor have the greater part any other notion of interior and exterior, or superior and inferior in this respect, than as something cohering by continuity from a higher to a lower degree of purity; whereas things interior and exterior, as here treated of, proceed not by the rule of CONTINUUM, so called, but the rule called DISCRETE (*). Degrees are of two kinds, *continuous*, and *discontinuous*, or *discrete*; the former are as the degrees of light decreasing on to obscurity, or as the different degrees of purity between the upper and lower regions of the atmosphere; and these degrees are determined by the distances respectively. Degrees that are not continuous, but discrete, are distinguished from the former, as prior from posterior, as cause from effect, and as what produces from the production. He that closely attends to this matter will find, that in all things throughout the universe, things are so ordered in their productions and compositions, that one thing proceeds from another, and that from a third, and so on; and he that has no perception of these degrees of order, can have no idea of the distinction of the heavens, nor of the distinct faculties of the interior and exterior of man, neither of the difference betwixt the spiritual and natural world, nor yet between the spirit and body of man, and consequently can know nothing of correspondences and emblematical representations, nor of the important doctrine of influx. Mere sensual men cannot receive these distinctions, making

(*) It will be somewhat difficult for a common reader, rightly to apprehend our author's meaning in this section; and yet a very important meaning belongs to it, and in particular, as it detects the gross error of those who assert the materiality of the soul, affirming it to be homogeneous, and continuous with the body; whereas it is heterogeneous, and *discrete*. A *continuum*, or *continued quantity*, is expressed by lines, and is the subject of geometry: a *discrete quantity* is expressed by numbers, and is the subject of arithmetick. In another light, *continuous* may be considered, answerably to the familiar sound of the word, as a unit, or any thing of the same kind continued without division, and giving but one idea; and *discrete*, as things of different kinds and natures, and disjoined, and so giving different ideas: so man, as consisting of soul and body, or spirit and matter, the parts or degrees of his composition are not only discontinuous or discrete, but also dissimilar. Tr.

nothing more of them than higher or lower in their scale of the degrees of continuity; and therefore have no other conception of what is spiritual, than as something natural in a more refined degree; thus they are quite beside the mark, and far from all true understanding of the matter (43).

39. Lastly, I find myself here at liberty to mention a certain secret concerning the angels of the three heavens, which is entirely unknown to every one, through ignorance as to the degrees here spoken of, viz. That there is in every angel, and also in every man, a certain inmost or supreme degree or part, which is the immediate subject of the divine influx, from whence the Lord regulates and governs their other interior faculties and powers successively, according to their degrees of order: this inmost or supreme part may be called the Lord's entrance into angel or man, and his dwelling-place in them: it is also by this inmost or supreme part in man, that he has his particular denomination, and is distinguished from the brute animals, for they have it not; and hence it is the peculiar privilege of man above other animals, [that with respect to the interior faculties of his soul and spirit, he is capable of being raised by the Lord up to himself; that he can believe in him, be affected with love towards him, and so see him; as also that he is susceptible of understanding and wisdom, and can converse rationally; and hence likewise he has the privilege of eternal life: but how or what the Lord operates in this supreme part of the soul, which communicates with his divinity, is not clearly known even to the angels, as being above their thoughts and highest wisdom.

40. So much for these general truths concerning the three heavens: in what follows we shall speak of each heaven in particular.

(43) That the interior and exterior of man are not continuous, but distinct and discrete according to their respective degrees, and that every degree has its termination or limit, n. 3691, 4145, 5114, 8603, 10099. That one thing receives its form from another, and that the things so formed are not more pure or more gross according to any rule of continuity, n. 6326, 6465. That he who is a stranger to the distinction between things interior and exterior according to the degrees laid down, can neither form any just conceptions of the internal and external man, nor of the interior and exterior heavens, n. 5146, 6465, 10099, 10181.

That the Heavens consist of innumerable Societies.

41. The angels of each heaven are not all together, but are divided into societies greater or smaller, according to their degrees of difference with respect to the good of love and faith: they who are in the like good, and also degree of it, form one and the same society: the goods [species or kinds of good] in the heavens are of infinite variety; and every angel is to himself the condition or quality of his own good (44).

42. The angelical societies in the heavens have also their distances one from another, according to their different kinds of good, both in general and in particular; for distances in the spiritual world are determined by the difference of the interior states, and consequently in the heavens by the difference of the states with respect to love: they are at the greatest distance which differ most herein, and they at the least who differ least; whereas similitude of degree in this property connects them in the same society (45).

43. All likewise in the same society have their particular distinctions of place; they who are more perfect, or excel in good, in love, in understanding, and in wisdom, have their stations in or nearer to the center; and they who are less perfect,

(44) That there is an infinite variety in the works of God, and no one thing exactly like another in all respects, n. 7236, 9002. That there is the same infinite variety in the heavens, n. 684, 690, 3744, 5598, 7236. That the varieties in the heavens, which are infinite, are varieties in good, n. 3744, 5598—7836, 9002. That these varieties exist in the multifarious forms of truth, which specify in every one the different kinds and degrees of good, n. 3470, 3804—7236. Whence it is, that not only every society in the heavens, but every angel in each society, have their particular distinction, n. 690, 3241—7236, 7833, 7836. But notwithstanding, that they all act concomitantly to the good of the whole by one principle of love from the Lord, n. 457, 3986.

(45) That all the societies of heaven have their constant situation according to their different inward states of life, and consequently according to their respective differences in good and faith, n. 1274, 3638, 3639. Wonderful things in the other life or spiritual world concerning distance, situation, place, space and time, n. 1273 to 1277.

round

round about them, according to their different degrees of perfection: in which respect they may be compared to light, decreasing in proportion to its distance from its center or luminous body; so they, who are in the middle, are in the greatest light; they, who are at the circumference, in the least; and others according to their respective distances.

44. The angels, who are of a similar disposition or interior, come together as by sympathy; for with their fellows they are as at home with their friends, and with others as abroad and with strangers: also in company with the former they enjoy freedom of spirit, and consequently the true relish of life.

45. Hence it appears, that good is the bond of society in the heavens, and that the angels are of distinct societies, according to the kind or quality of their good [*secundum ejus quale*]; however, it is the Lord, from whom all good comes, that forms them into societies, and not the angels themselves: he it is that leads them, joins them, distinguishes them, and preserves them in liberty according to their degree of good, and so every one in the life of his love, faith, understanding, and wisdom, and thence in their proper happiness (46).

46. All who are in similar good, though they never met before, know one another as well as men know their friends and familiar acquaintance in this world, and that because in the other life all propinquities, affinities, and friendships are spiritual, and stand in relation to love and faith (47). This I have sometimes seen myself when absent from the body, and in company with angels: at such times some of them appeared as if we had been acquainted from our childhood, and others as perfect strangers: now the former were in a similar state of spirit with myself, but that of the latter was dissimilar.

(46) That all liberty is from love and affection, as what a man loves he does freely, n. 2870, 3158—9585, 9591. That as liberty is from love, therefore it is the life and life's delight in every one, n. 2873. That nothing appears to be our proper own work that proceeds not from liberty, n. 2880. That it is the very perfection of liberty to be led by the Lord, as this is to be led by the love of goodness and truth, n. 892, 905, 2872—9096, 9586 to 9591.

(47) That all proximities, relations, affinities, and, as it were, consanguinities in heaven, are from good, and according to its concordances and varieties, n. 605, 917, 1394, 2739, 3612, 3815, 4121.

47. All

47. All of the same angelical society agree in a common likeness of countenance, though with a difference in particular; now we may easily conceive of such a likeness in common, and of such variations in particular, by what is familiar to us in this world, it being well known, that in every different nation respectively there is a general similitude in the features and eyes of its inhabitants, that distinguishes them from those of another country; and this holds true more particularly in families: but this is much more remarkable in the heavens, where the affections of the mind are translucent through the face; for there the countenance is the external form of the affections within, and no counterfeit nor dissimulation is allowed of there. It was also shewed to me how the general likeness, which appears through the whole of a society, passes through its particular differences in the individual members of that society, and that under the following representation: there appeared to me as the face of an angel, which varied the forms of its countenance, so as to express the different affections of good and truth that distinguished a particular society; and each of these variations continued for some time, so as to give me leisure to observe, that the same common likeness served as the plane or ground of all the variations, and that these were as so many derivations therefrom: in such manner did this face represent to me the affections of the whole society under their particular differences in the individuals of it; for, as was said before, the faces of the angels are so many external forms of their affections within, and consequently of their love and faith.

48. Hence it follows, that any angel, who excels in wisdom, can presently read the state of another in his countenance, for no one there can conceal his interior state, much less lie or deceive by craft and hypocrisy. It sometimes happens, that hypocrites from beneath insinuate themselves into some angelical societies, who have learned to conceal their interior state to the form of good peculiar to such societies respectively, that they may pass for angels of light; but such can make no long tarrying there, for they presently begin to feel an inward anguish and pain, to change countenance, and to be struck in a manner lifeless, through the influx of the life-powers of the angels so
contrary

contrary to their own ; on which they cast themselves headlong into hell among their fellows, without daring to ascend again (*) : these are signified by the “ man found among the guests bidden to the marriage feast, not having on a wedding-garment, and “ cast into outer darkness.” Matt. xxii. 11, &c.

49. All the heavenly societies communicate with one another, but not in the way of open converse, for few go out of their own society to another, as such a departure would be like departing from themselves, or their proper life into another, unsuitable to their nature ; but they hold communication by extending their spheres, which proceed from their vital affections of love and faith (+), and extend themselves far to the societies around them, and the farther in proportion to the degree of their interior excellence (48). In proportion to this extension is the understanding and wisdom of angels : they who are in the inmost heaven, and the center thereof, extend their spheres throughout the universal heaven ; and hence there is a communication of all heavenly things with every one, and of every one with all (49). But concerning this extension we shall treat

(*) That evil spirits may sometimes be permitted to appear among the angels, like Satan in paradise, is easy to believe ; but this is no mitigation of their misery, as their hell is within them ; nay, it greatly adds to their sufferings, as appears in the instance before us ; so that it is not the place, but the state and condition of the parties that constitutes the happiness of heaven : thus the devils could not endure the pain that proceeded from the contrariety between their state, and the holy presence of our Lord ; and yet to answer a divine purpose, this law of the nature of spirits was suspended during his temptation in the wilderness. Tr.

(+) By faith here we are not to understand mere believing, for there can be no unbelievers in heaven ; but resignation, trust, reliance, together with a holy exercise of such of the intellectual powers as have respect to the divine attributes and to divine truths. It is here to be noted, that the author frequently uses the word faith, as expressive of intellect, and its object, truth ; as on the other hand, he uses love and will as synonymous terms, where he speaks of the two great distinctions or principles in men and angels. Tr.

(48) That the spiritual sphere, or sphere of life, proceeds from every man, spirit, and angel, and surrounds them, as the atmosphere does the earth, n. 4464, 5179, 7454, 8630. That it issues from their vital affections and thoughts, n. 2489, 4464, 6206. That these spheres extend far to the angelical societies, in proportion to their quality and quantum of good, n. 6598 to 6613, 8663, 8794, 8797.

(49) That in the heavens there is a communication of all kinds of good, it being natural to celestial love to communicate of all it hath, n. 549, 550, 1391, 1399, 10130, 10723.

more fully in the sequel, where we speak of the celestial form, according to which the angelical societies are disposed ; and where we treat of the wisdom and understanding of the angels, for all extension of the affections and thoughts proceeds according to that form.

50. It has been observed above, that in the heavens there are greater and lesser societies : the greater consist of myriads ; the lesser, of some thousands ; and the least, of some hundreds of angels : there are also some who dwell in a kind of solitude, as in single houses and families ; but though these live in so dispersed a way, yet they are under subordination and government, as well as those who are in societies, the wiser of them being in the center as governors, and the more simple in the circumferences : these are under the Lord's more particular care and direction, and are the best of the angels.

**That every angelical Society is a Heaven in
a lesser Form, and every individual Angel
a Heaven in the least Form.**

51. That every society is a heaven in a lesser form, and every individual angel a heaven in the least form, is because the good of love and faith is that which constitutes heaven, and is in every society and angel in heaven : nor does it alter the matter, that the good here spoken of is different in quality or degree in every one, for still it is the good of heaven, and such difference or distinction only causes it to be a heaven of this or that denomination or quality : and therefore it is a common saying among them, when any one is exalted to this or that angelical society, that he is come to heaven ; and, when speaking of those that are of it, that they are in heaven, and every one in his own heaven : this is well known to all in the other life ; and therefore when any, who are out of or beneath heaven, behold any companies of the angels afar off, they readily say, There is heaven, or there : the case may be compared to the officers or ministers in a king's palace or court, who, though
they

they have different apartments, one above another, yet are all in the same palace or court, according to their several ranks and offices; which answers to those words of our Lord: "In my Father's house are many mansions," John xiv. 2. And also to what we read in the prophets, of the *habitations* of heaven, and the heaven of *heavens*.

52. That every angelical society is a heaven in a lesser form, may also be evinced from hence; that every particular society is formed after the likeness of the whole heaven, wherein they, who most excel, are situated in the middle, and they, who are less in excellence, round about them, in distances proportionate to their inferiority, as is mentioned in a preceding article, n. 43. This truth is farther confirmed from hence, that the Lord governs the universal heaven by the laws of an uniform oeconomy, as if they were all but one angel, and consequently those in every particular society; whence it sometimes follows, that a whole angelical society is represented under the appearance of a single angel, which the Lord has vouchsafed to grant me the sight of. When it pleases the Lord to manifest his personal appearance in the midst of the angels, he does not appear under the particular distinction of being surrounded by many of them, but as one of them in an angelical form: hence it is, that he is sometimes in scripture called an angel; as is also a whole society of them by a single name; thus Michael, Gabriel, and Raphael, signify so many angelical societies, deriving those names from their different functions (50).

53. As an entire society is heaven in a lesser form, so is every individual angel in its least form; for heaven is not without the angel, but within him, his interior affections and powers being so disposed, according to the form of heaven, as to be fitted for the reception of all external heavenly good things; his receptivity of which is according to the quality of divine

(50) That the Lord is called angel in the word, n. 6280, 6831, 8192, 9303. That a whole angelical society is also called angel in the singular, and that Michael and Raphael are entire societies, so called from their particular offices, n. 8192. That the heavenly societies, and also particular angels, are distinguished only by the quality of their good, and its idea, n. 1705, 1754.

good in him from the Lord, and by which alone an angel is a form of heaven (*).

54. It is by no means to be said, that heaven is without any one, but within him, for it is according to the kind or quality of the heaven within, that every angel receives the heavenly influx from without him. Hence will appear the great error of those, who suppose that it is sufficient, in order to be in heaven, for any one to be exalted to the company of angels, whatever life he may be of, as to his interior state; and that therefore to be in heaven is nothing more than a grant by an immediate act of mercy (51); whereas, if heaven is not within, no heavenly influx is received from without. Many spirits under this erroneous persuasion, in order to convince them of their error, were permitted to ascend into the place of heaven; but they were no sooner there, but (as their interior state of life was contrary to that of the angels) their understanding became confused and darkened, all their inward powers disturbed, and they reduced to such a state of suffering, that they behaved like idiots, or insane persons: in a word, they who are ill-principled in their life's properties, and are translated to angelical society, feel a kind of suffocation, and suffer an anguish, like that of fishes when out of their element, or like that of animals in an air-pump, out of which the air is extracted: which shews that heaven consists in a state within, and not in a place without us (52).

55. As all receive the influences of the external heaven, according to the quality of the heaven that is within them, in

(*) The truth here laid down by our author in this and the following section, is of infinite importance, and adds light to that most concerning doctrine of our holy religion, the necessity of regeneration, or of being born again, in order to an entrance into the kingdom of heaven. Tr.

(51) That heaven is not a mere gratuitous grant by an immediate act of mercy, but according to the principle of life in every one, and that this vital principle of good and godliness, by which any one is qualified for heaven, is by gift and mercy from the Lord, and that mercy is to be understood in this sense alone, n. 5057, 12659. That if heaven were merely a gift by an immediate act of mercy, it would be given to every one, n. 2471. Concerning some evil spirits being cast down from heaven, who believed that heaven was nothing more than a mere gratuitous grant of immediate mercy to every one, n. 4726.

(52) That heaven is in man, 3884.

like

like manner also do they receive the Lord, as it is his divinity that constitutes heaven: hence it is, that when he vouchsafes a personal manifestation of himself to any society, his appearance is according to the quality of good in that particular society, and therefore he appears not to any two exactly alike (*); not that there is any variableness in him; but the dissimilitude is in them who behold him, from their own particular kind or degree of good, and according to it; and likewise according thereto are they affected with such beatifick vision; they who love him most are most affected with delight, they with less that love him less; and as to the evil who are without heaven, they are tormented at his presence. When the Lord manifests himself to any society, he appears therein (as was said before) as an angel, though distinguishable from the angels by something of a divine translucent glory.

56. There also is heaven, where the Lord is acknowledged, believed in, and loved: the various modes of worshipping him in this or that society has no other effect than for the better, for it constitutes a perfection in heaven. This will hardly be received without our taking in here something in the literary way for explanation and distinction, to shew how every thing that is perfect consists of various other things: every thing, however simple or *one* it may be supposed to be, exists from various others, otherwise it would not be any thing, but be void of form, and consequently without particular quality or mark of distinction; but where it exists as a whole, from various parts and properties uniting with friendly composition in a perfect form, it is then an entire thing, having its own peculiar quality and distinction. Just so it is with heaven; it is a one or whole, consisting of variety, but of variety ordered and disposed in the most perfect form, for the heavenly form is of all the most perfect. That all perfection is thus constituted, appears from hence, that every thing most beautiful, pleasing, and delightful to the mind and senses, do all proceed from consent of parts, and a harmonizing variety (whether they co-exist in

(*) This may in a sort be illustrated in nature by the objects of vision, which appear to the spectator according to the quality of the eye, and the condition of its organs respectively. Tr.

simultaneous order, or follow in succession) and not from any thing that is but merely one ; whence comes the common adage, that in variety is delight ; now we know that this must be according to the different qualities in things : and this may teach us that perfection, even in heaven, consists in variety ; for this natural world is a kind of mirrour or glass, representing to us the things that are in the spiritual world (53).

57. The same may be predicated of the church in this matter, as the church is the Lord's heaven on earth ; now the church is manifold, consisting of many churches, each of which is called and is a church, in proportion to the good of love and faith that is in it : and here also the Lord forms unity out of variety, and one church out of many (54). And the same may be affirmed of every member of the church in particular, that has been spoken of the church in common, viz. that the church is within, and not without the man ; and also that every one, who is a true member of the church, is likewise a church himself, in whom the Lord is present in the good of his love and faith (55) : and farther, it may be said of every one in whom the church is, as was said of every angel in whom heaven is, that he is the church in its least form, as an angel is heaven in its least form ; and still farther ; that man in whom the church is [as to its essential principle] is heaven in epitome, or its least form, in like manner as an angel is such, and that because man is created for heaven, that he may become an angel ; consequently he, who lives in the principle of good from

(53) That every one entire thing is from harmony and consent of its several parts and properties, and that otherwise it would be without its particular quality and note of distinction, n. 457. That in this sense it is, that the universal heaven is one, n. 457 : and that because all there have respect to one and the same end, which is the Lord, n. 9828.

(54) That if the principle of good were the only essential character of a church, without respect to separate truths, then there would only be one [external] church, n. 1285, 1316—3451, 3452. That all external churches, according to the principle of good in them, make one church before the Lord, n. 7395, 9276.

(55) That the church (as to its essential principle) is in man, and not without him, and that such men constitute the church considered collectively, n. 3884.

the Lord, is an angel-man (*) (56). I may here mention what man hath in common with angels, and what he hath more than the angels : now *man hath in common with angels*, that his interior is formed like theirs, according to the model of heaven, and also that he is a real image of heaven, as far as he is in the good of love and faith : and *man has this more than the angels*, that in his exterior he is formed after the image of this world ; and that as far as he is in the principle of good, this world in him is subordinate, and subservient to heaven (57) ; and that so the Lord is present with him in both worlds, according to his divine order in each, for God is order (58).

58. Lastly, we are here to observe, that he who hath heaven in him, hath heaven, not only in his principal powers and properties, but also in the least things, as these in their proportion resemble the greatest ; and this for the following reason, because every one is in reality the same with his own proper prevailing love, as this influences and regulates the whole man (59), and produces its likeness therein (*). In the heavens

(*) However inconclusive the foregoing method of reasoning used by our author may appear to the generality of our readers, it is not therefore to be lightly accounted of, as it is of weighty consideration in the spiritual subject before us. Tr.

(56) That the man, who is the church in epitome, is also heaven in its least form, after the likeness of heaven in its greatest form, and that, because all his interior faculties and powers are ordered and disposed according to the form and œconomy of heaven, and consequently fitted for the reception of all heavenly things, n. 911, 1900, 1982—6057, 9279, 9632.

(57) That to man belong both an interior and exterior, or an internal and external system ; the former originally created an image of the heavenly world ; and the latter an image of this mundane system ; and that therefore man was called by the ancients the microcosm, or little world, n. 4523, 4524—9709, 10156, 10472. That consequently man was so formed, that the principle of this natural world in him should be subject to the heavenly world's principle, as is the case with all good men ; but that it is quite the reverse with bad men, in whom the principle and things of this world are uppermost, n. 9283, 9278.

(58) That the Lord is order itself, inasmuch as divine goodness and truth proceeding from him constitute order, n. 1728, 1919—10336, 10619. That divine truths are the laws of order, n. 2247, 7995. That as far forth as any one lives in order, that is, in divine good according to the laws of divine truth, so far is he man, truly speaking, and so far has both the church and heaven a form in him, n. 4839, 6605, 8067.

(59) That the ruling love in every one enters into the whole of his life, and consequently into every thought and act of his will, n. 8067, 8853, 10110, 10284. That

vens love to the Lord is the governing principle, because there the Lord is loved above all things, and consequently is all in all; he influences, guides, and forms the blessed angels into a similitude of himself, and constitutes heaven by his divine presence: hence it is, that every single angel is heaven in the least and lowest form; every angelical society in a greater form; and all the angelical societies collectively, in the greatest form. That the divinity of the Lord constitutes heaven, and is all in all things there, see above, n. 7 to 12.

That the universal Heaven in Complex resembles a Human Form.

59. That the universal heaven resembles the human form, is a secret hitherto unknown in this world, though well known there; nay, the knowledge of it in its several parts and particulars, constitutes the main of the intellectual entertainment of angels, as many truths depend thereon, which, without this common principle of science, they would never be able to form any clear conceptions of. Now, forasmuch as they know that the whole of heaven, together with its several societies collectively, are in the form of a man, therefore they call heaven the GRAND (MAXIMUM) and DIVINE MAN (60): divine, because it is the divinity of the Lord that constitutes heaven; see above, from n. 7 to 12.

60. That heavenly and spiritual things should be formed into such an image and likeness, will not be conceived by those

That where love and faith prevail as principles, they have a part in all that a man thinks and does, though he knows it not, n. 8854, 8864, 8865.

(*) The meaning of the author herein is as follows: The good principle in any one (which is and can be only from the Lord) enters into, sanctifies and blesses every thing that such a one thinks, says, and does from that principle: as, on the other hand, the evil principle that prevails in any one, infects with malignity even those things which outwardly appear most indifferent or innocent, according to that saying of the wise man; "The ploughing of the wicked is sin," Prov. xxi. 4. Tr.

(60) That the universal heaven is in a human form, and therefore called, *The Grand Man*, n. 2996, 2998—3741 to 3745, 4625.

who

who have no competent idea of them : such are apt to suppose, that what is earthly and material in the external part of the human composition, is so essential to man, that he would cease to be man without such materials ; but let them know, that he receives not his denomination of man from thence, but from his capacities of knowing truth, and willing good : these spiritual and heavenly properties constitute his character as man : nay, all know that every one is called such or such a man, according to his understanding, and the disposition of his will ; and also may know, that this terrestrial body is formed, in order to its subserviency to those faculties in this world, and through the instrumentality of its several organs contribute to their operations and usefulness in this lowest sphere of nature ; for to the body belongs no principle of self-motion, but only to be passive and obsequiously obedient to the motions of the intellect and will, which are the only agents and principals in all that the man speaks or does, making use of the body only as their instrument ; and consequently these are the principles that constitute the man, and also are in similar form, as appears by their instantaneous operations on all the bodily members, as an internal agent on an external instrument, whence man is denominated internal and spiritual : as such, a man in the greatest and most perfect form is heaven.

61. Such is the idea of the angels concerning man, and therefore they do not consider him in relation to the mere bodily acts, but with respect to the will that directs them, and with respect to his understanding, as far as this co-operates with the will (61).

62. The angels do not, it is true, behold the universal heaven in such a form, because it comes not within the reach of any angel's ken ; but they sometimes behold very distant societies (consisting of many thousands of angels) as one in such a form ; and from a society as a part, they conclude concerning the whole, that being the most perfect form in which

(61) That the will of man is the very essence of his life, and his understanding the existence or form of it, n. 3619, 5002, 9282. That the life of the will is the principal life of man, and that the life of his intellect proceeds from thence, n. 585, 590—10076, 10109, 10110.

the aggregates, and the parts of which they consist, resemble each other, without any other difference than betwixt greater and less (*): wherefore they say, that the Lord, as the center and great original of all creation, beholds the universal heaven in this form.

63. Such being the constitution of heaven, it is accordingly actuated and governed by the Lord as one man, or one thing: now it is well known, that though man is a very complicated system, consisting of a great variety of parts, as well in the principals, as in the particulars of his composition; in the former, of members, organs, and bowels; in the latter, of fibres, nerves, and blood-vessels of different classes and orders; and so of members within members, and parts within parts; yet notwithstanding this his multifarious composition, when he acts, he acts but as one simple agent or man: so in like manner may we consider the universal heaven, notwithstanding its infinite variety, to be uniformly governed by the will, and at the good pleasure of the Lord.

64. That so many different parts in man act with such unity and conformity is, because every thing in his composition performs its office of use, as most contributes to the good of the whole, the community ministering use to the particular parts, and the latter theirs to the service of the community; for the community is made up of the parts, and the parts constitute the community, wherefore they all conspire with mutual consent to promote the common good of the whole; whence arises uniformity. Just so it is in respect to use and co-operation with the consociations in the heavens, and they that should not contribute their respective services to the common good, would be ejected as unprofitable members: by being profitable or unprofitable here is meant the being well affected to others for the sake of the common good, or only for the sake of our own private good in particular; of the latter sort are they who are actuated only by self-love in all things; of the former class are

(*) This may be illustrated by the configuration of salts of the same species: thus for example, whether they consist of parts of a triangular, hexagonal, cylindrical, or any other form; it is well known, that the minutest particles of those parts are of the same figure. Tr.

they who love the Lord above all things : hence it is, that all who are in heaven have only one principle of acting, and that, not from themselves, but from the Lord ; for up to him they look, as the source of all good, and to his kingdom as that community, the good of which they are to promote in all things, according to those words of the Lord : “ Seek first the “ kingdom of God, and his righteousness, and all things shall “ be added unto you,” Matt. vi. 33. Righteousness (62) here means good from the Lord, as the source of all good. They who in this world love the good of their country above their own private good, and the good of their neighbour as their own, are they who in the other life love and seek the kingdom of the Lord, which is to them instead of their country : and they who love to do good to others from the love of good, and not for selfish ends, are they who love their neighbour ; for among the angels *good* and *neighbour* mean the same (63) : now all who are of this character are in what is called the *Grand Man*, or heaven.

65. As the universal heaven represents or resembles one man, and also is a divine spiritual man in the greatest form and image, therefore heaven is distinguished, like man, by human members and parts, and after the same names ; accordingly the angels well know what particular member this or that society belongs to, and it is common for them to say, such a society is in a certain member or province of the head, another in such a part or province of the breast, and a third in such a member or province of the lungs, and so of the rest. In general, the supreme or third heaven forms the head to the neck : the middle or second heaven forms the breast down to the loins and knees : and the lowest or first heaven forms the inferior parts down to

(62) That *righteousness* in scripture is predicated of good, and *judgment of truth* ; and that therefore to keep righteousness and judgment, is to adhere to goodness and truth, n. 2235, 9857.

(63) That the Lord is our neighbour in the highest sense of the word, and hence, that to love the Lord, is to love all that proceeds from him, as having his divine nature in it, consequently goodness and truth, n. 2425, 3419—6823, 8123. Consequently, that all good proceeding from the Lord [in the abstracted sense of the word] is our neighbour, and that to will and do it, is to love our neighbour, n. 5026, 10336.

the feet, and also the arms to the fingers ; for the arms and hands are the extremities of the body, though at the sides : hence also proceeds the distinction of three heavens.

66. The spirits, who are beneath heaven, greatly wonder when they hear and see that heaven is beneath as well as above ; for they are of the same opinion with the people of this world, that heaven is no where but above, not knowing that the situation of the heavens is as the situation of the members, organs, and bowels in man, some of which are above, and some beneath ; some within, and some without ; whence arise their confused ideas concerning heaven.

67. So much for what we had to say concerning heaven considered as the *Grand Man* ; as without this previous knowledge, the things which follow relating to heaven could not be understood, nor any idea be conceived of the form of heaven, of the conjunction of the Lord with heaven, nor of the conjunction of heaven with man, nor yet of the influx of the spiritual into the natural world, much less of the laws of correspondence betwixt both ; of which in their order in the sequel of this work ; and for the better understanding of which subjects these things are premised.

That every Society in the Heavens resembles a Human Form.

68. That every society of heaven resembles the human form, and is in the likeness and image of man, has sometimes been given me to see. There was a society into which many had insinuated themselves, who knew how to counterfeit the appearance of angels of light, but they were hypocrites : upon the separation of these from the angels, the whole society appeared at first as an obscure body ; afterwards, by degrees, in a human form, but indistinctly ; and at last, clearly in the form of a man : they who formed this figure, as the several members or constituent parts of it, were such as were in the good (*)

(*) By the good of any thing, we are to understand the peculiar good quality or property that prevails in it, and distinguishes it from the kind of good in another thing :

of this society ; but they who constituted no part of this human form, were not of the society, nor in the good property that distinguished it, but intruding hypocrites, and as such separated from it. Such here are called hypocrites, who have good words, and outwardly good works, but at the same time have a view to self in every thing : they can talk like angels, of the Lord, of heaven, of love, and of spiritual things, and are also in the outward practice of what is good, that they may be thought to be in deed what they are in word ; whereas their thoughts are far different, and they have neither faith, nor good will to any but themselves ; and if at any time they do good to others, it is for some selfish end.

69. That a whole society of angels, when the Lord manifests his presence to them, appears as one in a human form, has been given me to see ; and once in particular, such a society appeared high towards the east, like a cloud of a pale red colour, surrounded with little stars, and descending ; and as it descended gradually, it appeared brighter, and at length in a perfect human form : the little stars that surrounded the cloud were so many angels under that appearance by light from the Lord.

70. It is to be noted, that though all of the same society, when together, appear as one in a human form, yet no one society is exactly like another, but differs as different families

thing : so here ; the good of the society mentioned in this place, means the particular characteristic of that society, whether as in the good of humility, of charity, of gratitude, and so on. And as all the virtues, graces, relative duties, and perfections of every kind, give distinction to the angelical societies, so do the different degrees of them, inasmuch that they are innumerable : not that any one society is without any other virtue, but that it takes its particular denomination and distinction from that in which it most excels : and farther, it is to be noted, that every particular angel in every particular society has something of distinction peculiar to himself, that differences him from every other angel in the same society, but only as one member in the same body differs from another, whilst each contributes, by one common harmonizing variety, to the perfection of the whole : the same is observable in every society of good men on earth in proportion respectively : and thus we call the latter by the name of a body ; and what is there incredible in the supposition, that such societies in heaven should be represented at times, even to the view of the beholder, under the appearance of a human form, as of all the most excellent, and that which the Lord of all Lords has assumed for the manifestation of his divinity. Tr.

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from the same stock here on earth, and that from the like cause mentioned, n. 47. viz. that they differ according to the various kinds and degrees of good in which they are, and from which they derive their distinct appearances, though under one common form. In the most beautiful and perfect human form are the societies of the inmost or highest heaven, and more especially they who are in the center of it.

71. It is worthy of notice, that the greater the number in any of the angelical societies, and the greater their harmony, the more perfect is their human form; for the greater the variety or number, when acting by consent in a heavenly disposition, strengthens the unity of the whole, see n. 56. Thus every society in heaven, as it daily increases in number, advances in perfection, and not only every society in particular, but heaven in common, as the whole of heaven consists of its several particular societies. As heaven thus advances in degrees of perfection in proportion to the increase of its inhabitants, we may hence learn the error of those, who suppose that it may be so completely furnished with guests, as to leave no room for more; but imagine the greatest number you can, and yet there is room; nor do the angels desire any thing more than to have their number increased by the arrival of fresh angels from other worlds.

72. That every society, when together, appears as one human form, is because the universal heaven has the same form, as may be seen in the foregoing article; and in the most perfect form, as that of heaven, there is a resemblance between the parts and the whole, between the lesser and the greatest; now the lesser, or the parts of heaven, are the societies of which it consists, which are so many heavens in a lesser form; see above, n. 51 to 58. That there is such a perpetual similitude in the heavens, is because the various species of good [*bona*] in all there, proceed from one love or origin; now the one love from which all those goods originate, is love to the Lord in the angels proceeding from the Lord: hence it is that the universal heaven is a likeness of him in common; every society a similitude of him in a lesser community; and every angel a likeness or image of him in particular; see above on this subject, n. 58.

That

That every Angel is in a perfect Human Form.

73. It has been shewed before, that the universal heaven resembles the human form, as does likewise every society in heaven; and from the chain of causes and effects there produced, it follows, that every particular angel has the same figure; the universal heaven as a man in the greatest, each society in a lesser, and every particular angel in the least human form; for in the most perfect form, as is that of heaven, there is a mutual likeness between the whole and its parts; and that because heaven is a communion, and so communicates of its whole perfection to every one, whilst every individual is a receiver from that whole, and so is heaven in its least form, as has been shewed before. Man also in this world, as far as he is a recipient of the efflux from heaven, is so far a heaven, and an angel; see above, n. 57. This is described in the Apocalypse in the following words: "And he measured the wall thereof," [of the holy Jerusalem] "an hundred and forty and four cubits, according to the measure of a man, that is, of the [an] angel," xxi. 17. *Jerusalem* there means the church of the Lord, and in a higher sense, heaven (64); the *wall* signifies truth, as its defence against the attacks of error and evil of every kind (65) [*ab insultu falsorum et malorum*]; *an hundred and forty-four* means every species of what is good and true in the complex (66); the measure is its particular kind or quality [*quale ejus*] (67); *man* is he, or

(64) That Jerusalem signifies the church, n. 402, 3654, 9166.

(65) That wall signifies the defence of truth against the attacks of falsehoods and evils, n. 6419.

(66) That the number twelve signifies the whole complex of things good and true, n. 577, 2089—3858, 3913. The same is likewise signified by the numbers seventy-two, and one hundred and forty-four, because 144 is the product of twelve multiplied by itself, n. 7973. That in the Scripture, numbers stand for things, n. 482, 487, 647—4264, 4495, 5265. That multiplied numbers signify the same with the simple from which they proceed in multiplication, n. 5291, 5335, 5708, 7973.

(67) That *measure* in the scripture signifies the quality of a thing with respect to good and true, n. 3104, 9603.

that

that society, in which all those things are in general and in particular, consequently in which heaven is ; and because an angel is also a divine man from these divine qualities, therefore it is said ; *The measure of a man, which is that of an angel.* This is the spiritual meaning of these words ; and who, without this interpretation of them, would be able to find out the sense of the wall of the heavenly Jerusalem being the measure of a man, that is, of an angel (68) ?

74. But to come to experience : That angels are human forms or men, I have seen a thousand times, and have conversed with them, as one man with another, sometimes singly, sometimes with many together ; nor did I ever see in them any thing that differed from the human form ; at which I have sometimes wondered ; and that this might not be suspected of being a deception, or vision of the imagination, it has been given me to see them when quite awake, and in all clearness of sensible perception. I have often told them, that in our Christian world, the generality were so grossly ignorant in respect to the nature of angels and spirits, as to take them for minds without form, mere invisible thinkers, and of which they had no other idea than as of vital æther ; and that consequently, having nothing in them human but the power of thinking, they could neither see, hear, nor speak, as being without eyes, ears, and tongues. To which the angels replied, that they knew it to be so with many in this world, particularly among the learned, and (which they much wondered at) also with the clergy : and they assigned for the cause of it as follows, viz. that the learned, who first broached this error, being mere natural men, and borrowing all their ideas of substance from their external senses, and not from any interior light, or from those common notices of things which are implanted in the human mind, refined spiritual things and beings, as it were, into nothings ; not seeing, from the grossness of their ideas, how any thing could exist spiritually in form and substance, that is not material and palpable to sense,

(68) Of the spiritual or internal sense of the word, see the explanation of the *White Horse* in the Apocalypse, and the Appendix to the *Heavenly Doctrine*.

as in this natural world (69). From such leaders in error this false notion concerning angels was derived down to others : now they who resign up their minds to others, and believe on their own authority alone, seldom recover their liberty, but for the most part acquiesce in confirming themselves in what they so imbibe. Moreover they said, that men of simplicity in faith and heart thought far otherwise of the angels, and conceived of them as heavenly men, and that because they did not extinguish the heavenly idea of them by human learning, nor admit of any thing into their minds, but under some form : hence it is that angels in churches, whether as carved or painted, have always been represented as men : by heavenly ideas, or ideas from heaven of celestial things, they said, was meant a divine influx or light in those who are in the good of faith and life.

75. From all my experience, which is now of many years, I can truly affirm, that the angels, in respect to their form, are perfect men, having like faces, eyes, ears, breasts, arms, hands, feet, &c. that they hear, see, and converse with one another ; and, in a word, that nothing human is wanting to them, but these material bodies of flesh that we are invested with : I have beheld them in their own light, which far exceeds our greatest meridian lustre, and have therein discerned all the features and variations of their faces more distinctly than those of my fellow inhabitants of this earth. It was also granted me to see an angel of the inmost or highest heaven, who appeared with a more resplendent countenance than the angels of the lower heavens, and was of a human form in all perfection.

76. It is here to be observed, that the angels cannot be seen by any mortal man with the eyes of his body, but with those only of the spirit which is in man (70), and that because this

(69) That till a man be elevated above the carnal or sensual part, as to his apprehensions, he has but little wisdom, n. 5089. That a wise man's thoughts are of a more exalted nature, n. 5089, 5094. That when any one is elevated above sense, he comes into a clearer light, and at length advances to heavenly light, n. 6183, 6313—9730, 9922. That such elevation and abstraction from the things of sense was known to the ancients, n. 6313.

(70) That man, as to his interior, is a spirit, n. 1594. And that such spirit is properly the man, and that the body derives its life from it, n. 447, 4622, 6054.

is in the spiritual world; but all things appertaining to the body, in the natural world: for like only sees like in the same common nature. Moreover, the organ of bodily vision, or the material eye, is so gross, that it cannot discern the more minute parts of nature without the assistance of optical glasses, as is well known; how much less those things which are above the sphere of nature, as are all things in the spiritual world: and yet these are manifested to his view, when he is withdrawn inwardly from the bodily sense, and the eye of his spirit is opened, which is done in an instant, when it pleases the Lord to give him a sight of things in the spiritual worlds; and then they appear as if he saw them with his bodily eyes: it was thus that the angels appeared to Abraham, Lot, Manoah, and the Prophets; and thus also was the Lord seen by his disciples after his resurrection: in like manner have I also been favoured with the sight of angels. From this kind of vision it was, that the Prophets were called *Seers*, and the "men whose eyes were open," 1 Sam. ix. 9. Num. xxiv. 3. And to cause them to see thus, was called, *Opening their eyes*, as in the instance of Elisha's servant, of whom it is said, "That Elisha prayed, and said, "Lord, I pray thee, open his eyes, that he may see: and the "Lord opened the eyes of the young man, and he saw: and "behold! the mountain was full of horses and chariots of fire "round about Elisha," 2 Kings vi. 17.

77. Some good spirits with whom I discoursed on this subject, expressed much grief at such ignorance in the church concerning the state of heaven, and that of angels and spirits, and with some sharpness charged me to declare, that they were not mere minds without form, nor like to a breath of æther, but men in human form, and that they saw, heard, and enjoyed senses, as well as the dwellers upon earth (71).

(71) That every angel, as a recipient of divine order from the Lord, is in a human form, perfect and beautiful, in proportion to his reciprocity, n. 323, 1880, 1881—9879, 10177, 10594. That divine truth constitutes the form or existence of order, and divine good its essence, n. 2451, 3166—10122, 10555.

That

That Heaven, both in its Whole and Parts,
resembles the Human Form; and that
from the Divine Humanity of the Lord.

78. That heaven, both in its whole and parts, resembles the human form, and that from the divine humanity of the Lord, follows by consequence from the preceding articles; in which has been declared and shewed, i. *That the Lord is the God of Heaven.* ii. *That the Divinity of the Lord constitutes Heaven.* iii. *That Heaven consists of innumerable Societies, and that every Society is Heaven in a lesser Form; and every Angel in its least Form.* iv. *That the universal Heaven in Complex resembles one Man.* v. *That every Society in the Heavens also resembles one Man as to its Form.* vi. *That likewise every particular Angel is in a perfect Human Form.* From all these premises we may conclude, that the Deity, or Divine Nature, as constituting heaven, is also in a human form (*): and that such human form is the Divine Humanity of the Lord, though otherwise

(*) The undiscerning reader is here to be cautioned against falsely imputing to our author the error of the ancient Anthropomorphites, whose heresy did not consist in ascribing a human form to the Deity, for every true believer acknowledges this in the WORD made flesh, but in ascribing a separate personal form to the Father or Divine Essence, in distinction from the Son: and it is to be wished that they who are most apt to fix such a charge upon our author may not be of that number, who outdo the ancient Anthropomorphites in their heresy, by a gross misunderstanding of the doctrine of the Holy Trinity, in assigning to the Godhead THREE distinct personal forms, and so plunge themselves into Polytheism, or the belief of a plurality of gods.

I shall conclude this note with another taken from a pamphlet intitled, “The Cause of the Petitioners examined,” &c. Printed for Robinson, Pater Noster Row, 1773. and to which I refer the reader for further satisfaction on this subject.

“I cannot but take occasion in this place, to condemn as highly offensive, heathenish and profane, the manner of some to represent the Trinity as three human persons sitting in council, and making decrees: see among others a book intitled, *Lux in Tenebris*, with such a print. All they who figure the like representations of the Godhead, whether in their minds, or on paper, whether by sculpture, or painting, are Tritheists with a witness, however they may (in order to cover the absurdity of their error) profess to believe in the Unity.”
Tr.

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thought of by many in the church, will more fully appear from the many quotations extracted from the *Arcana Cœlestia*, and collected together in this work ; and also from the *Doctrine of the Holy Jerusalem*, towards the end of that work, where it treats of the Lord.

79. That this is the real truth, has been confirmed to me by much experience, of which I shall speak in what follows. All the angels in the heavens have no perception of the Divine Majesty under any other than a human form ; and what is still more to be admired, they which belong to the superior heavens cannot think of him otherwise, being necessarily led thereto by a divine influx, and also by the form and laws of the heavenly world, according to which their thoughts extend themselves around them ; for the thoughts of angels have such extension, and in proportion thereto is their understanding and wisdom : hence proceeds their unanimous consent to the truth of the Divine Humanity of our Lord, and in him only. These things were not only told me by the angels, but it was allowed me to have a perception of them during the elevation of my spirit into an interior sphere of heaven : hence it appears, that the more highly the angels are graduated in wisdom, the more evident is their perception of this truth, and the better qualified for the beatifick vision ; for the Lord appears in an angelical, that is, a human form, to those who acknowledge and believe in his divinity as visible, but not to those who think it invisible ; the former are capable of beholding his glorious Majesty, but the latter are not.

80. Forasmuch as the angels have no idea of the divine invisible essence, which they call the divinity without form, but only of the visible divinity in a human form ; therefore it is a usual way of speaking with them to say, that the Lord alone is the true perfect Man, and that they are only so far men as they receive him, by which they mean their receiving good and truth from him, as therein he himself is, and which they call wisdom and understanding ; for these (say they) all may know, constitute the man, and not his mere face and figure without them : and that this is so appears evidently from the angels of the more interior or higher heavens, who, being in the higher
degrees

degrees of good and truth from the Lord, are also of a more beautiful and perfect form than the lower angels : but the reverse of this is the case of the inhabitants of the infernal regions, who, when viewed in the light of heaven, scarcely exhibit any thing of the human form, but appear as monsters ; forasmuch as they are in the properties of evil and false, which are opposite to wisdom and truth ; for which reason their kind of life is not called life, but spiritual death.

81. As heaven, both in whole and in part, thus resembles a man, from the Divine Humanity of the Lord ; therefore the angels commonly say, that they are in the Lord, and some of them, that they are in his body, meaning, in the good of his love ; according to those words of the Lord. “ Abide in me, “ and I in you : as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me : I am the vine, ye are the branches : without me, ye can do nothing—Continue ye in my love : If ye keep my commandments, ye shall abide in my love.” John xv. 4—10.

82. Such being the perception of the divinity in the angels, it is, as it were, congenial to every one that is a recipient of the divine influx, to form an idea of God under some species of humanity : thus did the ancients, and so the moderns both within and without the church, whilst the more simple of both, figure him in their thoughts, as the ancient of days in a vesture of light ; but many extinguish every idea of God in their minds, either by carnal reasonings, or an evil life (*) ; and so in the former case dispute against him as a revealed God ; or in the latter, disown his existence ; and thus having extinguished in themselves the light from heaven, will not allow that any others have it : whereas it is given from above to every man as a creature born into this world for heaven, and whither no one goes that is entirely without any idea of a Deity.

83. Hence it is, that he, who is devoid of every idea of heaven, and so of the Divine Creator of it, is incapable of

(*) Hence it is that so many amongst us run into Naturalism, ascribing all things to blind nature, avoiding even the mention of the name of God, nay, banishing every idea of him from their minds, and so become atheists ; for that of which we have no manner of idea ceases to be an object of our faith. Tr.

entrance into heaven, but finds a resistance and repulse on the first approach; and that because his interior, which should be the receptive and qualifying condition, is not adapted to the state of heaven, but is as a shut gate within him, and the closer shut, by how much nearer he approaches to the holy abode. Such is the fate of those in the outer church, who deny the Lord, or with the Socinians disown his divinity: as to the lot of those who were not born nor educated within the pale of the church, nor favoured with the light of the written Word; this shall be spoken to hereafter.

84. That the ancients had an idea of the Divine Humanity, is manifest from the divine appearances to Abraham, Lot, Joshua, Gideon, Manoah, his wife, and others, who, though they beheld God as man, yet they worshipped him as the God of the universe, calling him the God of heaven and earth, and Jehovah; and that it was the Lord that appeared to Abraham, he tells us, John viii. 56. and also to others in old times, John i. 18. v. 37.

85. But that God is also Man, will hardly be believed by those who judge of heavenly things by their external senses, and the things of this world, and consequently of the divine and spiritual, by the corporeal and natural man; for such a one will immediately conclude, that if God were also Man, he must (from his ubiquity) be as large as the universe, or, in order to be Governor of heaven and earth, stand in need of many lieutenant governors, like earthly monarchs; or if we should tell them, that there is no such extension of space in heaven, as with us in this world, they could not receive it; for they who think only from outward nature on this subject, and apply those thoughts as a measure to heavenly things, fall into gross delusion and absurdity: extension in heaven is of a far different nature from what is here; in this world it is something determinate, and, as such, measureable; but there indeterminate and unmeasurable (*): but concerning extension in heaven we shall speak

(*) We are sensible that this distinction of our author, though of highly important use in this subject, will be of difficult comprehension with many, not only among the unlearned, but the learned also, as it is above the sphere of metaphysical

ſpeak hereafter, where we treat of ſpace and time in the ſpiritual world. Every one knows the great extent of viſion by the bodily organ of ſight, even as far as to the ſun and ſtars, though at ſo immenſe a diſtance; and every man of thought can teſtify to the incomparably greater extent of ſight by the eye of the mind, and that in proportion to the interior capacity of him that ſpeculates. What then ſhall we ſay of him, who gave ſight both to body and mind, and is the inmoſt and ſupreme over all! Such being the extent of our thoughts, how eaſy is it to believe, that the knowledge of all heavenly and divine things is communicated from angel to angel from the firſt divine fountain of knowledge, according to their capacities of receiving reſpectively, as has been declared in the preceding articles.

86. The angels wonder that men ſhould account themſelves wiſer than their brethren for rejecting the belief of the Deity, as manifeſting himſelf under a human form; whereas, if the truth be ſearched into, they will be found to have ſubſtituted nature in the room of the Creator, and as totally ignorant of what relates to God, angels, ſpirits, and even their own immortal ſouls; concerning all which, the ſimple and unlearned, whom they ſo deſpiſe, have ideas more conform to truth than themſelves, whiſt they conceive of the Deity as having aſſumed a human form; of angels, as heavenly men; and that they themſelves ſhall be like unto them, if they lead holy lives according to God's commandments: theſe perſons the angels call intelligent, and not the others (*).

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taphyſical knowledge in general; and yet it may readily be underſtood by thoſe who can abſtract their thoughts entirely from natural to ſpiritual things, and alſo may be illuſtrated by what paſſes within us in the ſpiritual part of our compoſition: *Ex. gr.* That the ideas and powers of the human mind have their extent and limits is agreed by all; for what is more common than to ſay of ſuch or ſuch a one, that he is a man of extenſive knowledge, or of a very limited capacity; and yet to think of applying any determinate rule from outward nature, as an adequate meaſure of theſe, how groſſely abſurd would be the thought! As well might we go about to meaſure imagination by the gallon, or intellect by the carpenter's rule. The attentive mind, by improving this hint, will diſcern the difference between degrees and extenſion in the natural and ſpiritual worlds. Tr.

(*) We have omitted here to tranſlate a large collection of references on the ſubject of the Lord's Divine Humanity, as many of them have been already given; and as they refer to books in the hands of exceeding few: and alſo as it may be judged

That there is a Correspondence between all Things in Heaven, and all Things in Man.

87. What is meant by correspondence between heavenly and earthly things is scarcely known at this time, and that through various causes ; but principally, because man has so far alienated himself from heaven by the love of self and the world ; and they who give themselves up to these, direct all their views and pursuits to worldly things, as more agreeable to nature and their external senses, without attending to those that are spiritual, and suited to the entertainment of the mind and inward senses ; wherefore they reject these, calling them abstruse, and too high for them : but the ancients were otherwise minded, for they accounted the knowledge of correspondences as the most exalted of all sciences, as the fountain from whence they drew their understanding and wisdom : and as to those who were of the church of God, it was by means hereof that they held communication with heaven ; for the knowledge of correspondences is the knowledge of angels. The most ancient formed their minds by the doctrine and laws of correspondence, and thought according thereto, like the angels, and conversed with them ; and hence it was that the Lord often vouchsafed to appear to them, and give them divine instructions : but this kind of knowledge is so far lost amongst us at this day, that it is scarcely any longer known what is meant by the term correspondence, as here used (72).

88. Now forasmuch as without some knowledge of what is meant by correspondence, nothing relating to the spiritual world can clearly be understood ; neither concerning its influx into the natural world ; nor of the distinction betwixt spiritual and

judged of use some time hereafter, to bring the substance of them together into the form of a distinct treatise on this subject. Tr.

(72) That the science of correspondences excels all other sciences, n. 4280. That herein consisted the principal wisdom of the ancients, but that it is now entirely lost, n. 3021, 3419, 4280—7729, 10252. That it flourished chiefly in the East, and in Egypt, n. 5702, 6092, 7097, 7779, 9391, 10407.

natural ;

natural; nor yet any thing with clearness of the spirit of man called the soul, and its operation on the body; nor lastly, of the state of man after death; we shall therefore here shew what is meant by correspondence, by way of preparative to what follows.

89. And first, for what is meant by correspondence: Now the whole natural world corresponds to the spiritual world both in the whole, and likewise in its several parts; and what exists and subsists in the natural from the spiritual, is called correspondence; now the whole natural world exists and subsists from the spiritual, as an effect from its efficient cause; therefore there is a correspondent relation betwixt them. By the natural world is meant the whole expanse under the sun, and whatever therein receives light and heat from it belongs to that world: by the spiritual world is meant heaven, and all that is therein.

90. As man is an image both of heaven and of this world, in the least form (see above, n. 57.) therefore he stands here both in the spiritual and natural world: the things within (those of the mind and spirit) which respect the intellect and will, constitute his spiritual world; but those of the body, which respect his external senses and actions, constitute his natural world: whatever therefore in his natural world (or body, senses, and actions) derives its existence from his spiritual world (or mind, intellect, and will) that is called correspondent (*).

91. This doctrine is exemplified in the human countenance: Thus in the face of any one who is not practised in the art of

(*) In this definition and distinction the intelligent reader will find a most admirable and important part of instruction, which will explain a man to himself, and point out to him all the good and evil in his life, without the help of that kind of sophistry commonly called Casuistical Divinity. It may be sufficient here, for a farther explanation of our author's meaning, to observe, that correspondence between things spiritual and natural, signifies the essence of a thing brought into form, or the principle manifested in act: thus benevolence shews itself in benefits, and malevolence in injuries: and thus throughout nature, the heavenly world or good principle realizes itself in beautiful and good productions; and the hellish, or evil principle, in all the various forms of monstrosity and evil: and so the rage and honors of the dark world break forth in thunder and lightning, storm and tempest; but the meekness of paradise refreshes all nature with the genial warmth and soft blandishments of vernal delights. It is here to be noted, that the science of physiognomy is grounded in that of correspondences. Tr.

disimulation, we may read the affections and passions of his mind, as in their type or natural form : hence it is common to say, that the face is the index of the mind ; or in other words, the spiritual world of such or such a one is conspicuous in his natural world : in like manner, the things of the intellect are represented in the speech ; and those of the will, in the gestures and movements of the body : now all that is thus expressed in the body, whether by the face, speech, or gestures, is called correspondence.

92. Hence may be understood what is meant by the internal, and what by the external man, and that the former is called the spiritual, and the latter the natural man ; and also that the one is as distinct from the other, as heaven is from this world ; and moreover, that all that is formed in or done by the latter is from the former.

93. So much for correspondence between the inward or spiritual, and the outward or natural man : we shall now proceed to speak of that correspondence which is between the whole of heaven, and the several parts of man.

94. It has been shewed, that the universal heaven resembles one man, or is in a human form, and so called the Grand (or greatest) Man ; and also that the angelical societies, of which heaven consists, have accordingly their order and situation like the members, organs, and viscera in the human body, so that some of them occupy the place of the head, some that of the breast, others that of the arms, and others also different parts of these, see n. 59 to 72 : consequently such societies as are in any particular member there, correspond to the like member in man here ; as for example, they who are in the head there, correspond to the head in man here ; they who are in the breast, to the breast ; they who are in the arms, to the arms, and so of the rest : it is from this correspondence that man subsists, his subsistence or continued existence being from heaven only.

95. That heaven is distinguished into two kingdoms, the one of which is called the celestial, the other the spiritual kingdom, has been shewed in its proper article : now the celestial kingdom in common corresponds to the heart, and what appertains to it in the whole body ; and the spiritual kingdom to
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the lungs, and what appertains thereto in the whole body : the heart and lungs do also form two kingdoms ; the former ruling therein by the arteries and veins ; and the latter by the nervous and motive fibres, and both in every effort and action of the body. In the spiritual world or spiritual man of every one are also two kingdoms, the one is that of the will, the other that of the intellect : the will governs by the affections of good, and the intellect by the affections of truth ; and these two kingdoms correspond to those of the heart and the lungs (*) in the body : so likewise in the heavens ; the cœlestial kingdom is the will-part (*voluntarium cœli*) of heaven, and there the good of love has the ascendant or government ; and the spiritual kingdom is the intellectual part (*intellectuale cœli*) of heaven ; and there truth has the ascendant or government ; and these two kingdoms correspond to the functions of the heart and lungs in man. From this correspondence it is, that the heart in the word signifies the will, and also the good of love ; and also that the breath or pulmonary spirit signifies the understanding and true of faith : hence also it is, that the affections are ascribed to the heart, though in reality that is not the seat or cause of them (73).

(*) It is to be observed here, that though the word *lungs* is not mentioned in Scripture, as might be expected of so principal a correspondent in the human body, according to the doctrine and distinction of our author, yet the word *breath*, so frequently mentioned there, is used as its substitute, and answers to, or is the correspondent of spirit ; and the same word in the Greek signifies both breath and spirit.

(73) Of the correspondence of the heart and lungs with the grand man or heaven, from experience, n. 3883 to 3896. That the heart corresponds to the angels in the cœlestial kingdom, and the lungs with those of the spiritual kingdom, n. 3685, 3886, 3887. That the angels have a pulse like that of the heart, and respiration like that of the lungs in men here, but more interior, n. 3884, 3885, 3887. That the pulse of the heart in angels varies according to their state of love ; and their respiration according to their state of charity * and faith, n. 3886, 3887, 3889. That the heart in Scripture means the same with will, and therefore, *from the heart*, the same with *from the will*, n. 2930, 7542, 8910, 9113, 10336. That the heart in Scripture also signifies love, and therefore, *from the heart*, the same as, *from love*, n. 7542, 9050, 10336.

* The author here differences *love* from *charity* no otherwise, than as the former signifies love to the Lord, and the latter love to our neighbour.

96. The correspondence of the two kingdoms of heaven with the heart and lungs, is the correspondence of heaven with man in common, or of the whole of one with the whole of the other; the less common or particular, is with the several members, organs, and viscera of man, as shall be here specified: they who in the Grand Man or Heaven belong to the head, are the angels who excel all others in every species of good, as love, peace, innocence, wisdom, knowledge, &c. and consequently in joy and happiness; and from them proceeds the influx into the human head, and all that appertains to it here, for to these they correspond: those angels which in the Grand Man or Heaven belong to the region or province of the breast, excel in the good of charity and faith, and operate in their influence on the human breast here, inasmuch as they correspond thereto: but they who in the Grand Man or Heaven belong to the regions of the loins, and the organs appointed for generation, are they who chiefly excel in conjugal love: they who belong to the feet are in the lowest good of heaven, or that which is called spiritual-natural, or physico-spiritual good: they who belong to the arms and hands, are in the potency of that kind of truth which is derived from good: they who are in the eyes, excel in understanding: they who are in the ears, in attention and obedience: they who are in the nose, excel in the faculty of perception: they who are in the mouth and tongue, are eminent in speaking from clearness of intellect and perception: they who belong to the province of the reins, are more particularly in that kind of truth which illustrates, and distinguishes: they who are in the liver, pancreas, and spleen, excel in those faculties and powers which exalt the purity of the various kinds of good and truth, by separating them from mixtures with their contraries: and so in like manner with others respectively, by influx operating on the correspondent parts in man: now influx from heaven, is in order to the right end and use of all in man; and as uses are from the spiritual world, so they form themselves into effect by material instruments in the natural world; whence proceeds correspondence.

97. Hence

97. Hence it is, that the same members, organs, and viscera are used in the Scripture (according to the doctrine of correspondence) for the things represented by them: thus, by the head is there signified understanding and wisdom: by the breast, charity: by the loins, conjugal love: by the arms and hands, the power of truth: by the feet, that which is natural [in distinction from spiritual]: by the eyes, intellect: by the nose, perception: by the ears, obedience: by the reins, the purification [elucidation] of truth; and so on (74). Hence those customary expressions, when speaking of a man of deep knowledge, to say, that he has a head; of him who is true and faithful, that he is a bosom friend [*amicus pectoris*]; of any one of great sagacity, that he is ready at smelling a matter out; of a man that has a quick comprehension, that he is sharp-sighted; of one in great power, that he has long arms; and of him who says or does a thing with love, that he does it from his heart: these and many other sayings familiar to us, are from correspondence; for they are from the spiritual world, though we know it not.

98. That such is the correspondence between all things in heaven, and all things in man, has been manifested to me by long experience, and that in so full a measure, that my conviction herein is beyond all shadow of doubting; but to offer the whole of it here, is not only unnecessary, but, on account of its extent, beyond my power; but it has been given imperfectly in the *Arcana Cælestia*, where I have treated of correspondences; of representations; of the influx of the spiritual into the natural world; and of the communication between soul and body (75).

(74) That the breast or bosom in Scripture signifies charity, n. 3934, 10081, 10087. That the loins and organs of generation signify conjugal love, n. 3021, 4280, 4462, 5050, 5051, 5052. That the arms and hands, the power of truth, n. 878, 3091, 4931 to 4937, 10017. That the feet signify external nature, or the inferior part of the human composition, n. 2162, 3147—4938 to 4952. That the eye signifies intellect, n. 2701, 4403, 4523 to 4534—10569. That the nose or nostrils signifies perception, n. 3577, 4624—10292. The ears, obedience, n. 2542, 3809—9395, 10061. The reins, purification, and separation of truth from error, n. 5380 to 5386, 10032.

(75) Of correspondence between all the members of the body and the Grand Man (*Maximus Hominis*) or Heaven, both in general and particular, as from experience,

99. But though all things in man, even with respect to his body, correspond to all in heaven, yet he is not an image of heaven in his external, but in his internal form; for it is the interior of man that receives the heavenly influx, whilst his exterior or natural part is influenced by the things of this world; as far therefore as his interior is receptive of the former, so far only is he reputed a heaven in its least form after the likeness of the greatest; but so far as he is unreceptive of the heavenly influx in his interior, or inner man, so far is he not in the form of heaven; and yet his exterior, or natural man, which communicates with this world, may be in order, according to the laws of this mundane system, and consequently be of a beautiful form, for this originates from the parents, and his formation in the womb, and is preserved and nourished by the elements of this world; and therefore it is, that the natural form of a man often widely differs from the form of his spiritual man. It has sometimes been given me to see of what form the spirit of a man was, and it plainly appeared to me, that in some who were of a comely and beautiful countenance, it was ugly, black, and monstrous, and rather to be called the image of hell than of heaven; whereas in others, though uncomely in their exterior, it was beautiful, shining, and angelical: and it is to be noted, that the spirit of a man after death appears such as it was before, whilst in the body.

100. But correspondence is of much larger extent than in reference to man only; for there is a correspondence of the heavens between one another: thus the second or middle heaven corresponds to the inmost or third heaven; and the first or lowest heaven corresponds to the second or middle heaven; and it is this first or lowest heaven that more immediately corresponds to and communicates with the corporeal forms of men, their members, organs, and viscera; and it is this corporeal part in man,

rience, n. 3021, 3624 to 3649, 3741 to 3751, 3883 to 3896, 4039 to 4051, 4218 to 4228, 4318 to 4331, 4403 to 4421—552 to 5573, 5711 to 5727, 10030. Of the influx of the spiritual world or heaven, into this our natural world, and also of the influx of the soul into all parts of the body, from experience, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626. Of the communication (*de commercio*) between soul and body, from experience, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626.

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in which the influence of heaven terminates, and rests as on its basis : but this is a secret which shall be more fully opened in another place.

101. It is here to be noted, as a first principle, that all correspondence with heaven is through the Divine Humanity of the Lord, forasmuch as heaven originates from him as its essence, as has been shewed before : for were not virtue flowing from his Divine Humanity to influence all in heaven, and by correspondence all created nature here below, there would be neither angel nor man : and hence likewise it does appear why the Lord became man, and invested his Deity with humanity, from its highest to its lowest nature, and dwelt amongst us, viz. because, through the degeneracy of man, all was brought into such disorder, that all communication with the Divine Humanity in heaven, on which his salvation depended, was cut off, and could only be restored by the assumption of our natural humanity to his Divine, as a ground of communication between him and us. Concerning the Divine Humanity of the Lord, and the state of heaven before his advent in the flesh, see the references mentioned at the end of the foregoing chapter.

102. The angels seem astonished when they hear of men, who ascribe all to nature, and nothing to the Deity, and can believe that their own bodies, which consist of so many wonderful correspondences and representations of heavenly things, should be formed and fashioned by inanimate nature ; and what is still more absurd, that they should assign no higher origin to the rational principle ; whereas the least exercise of reflection might suffice to demonstrate this to be the effect of a divine formation ; and that nature was created on purpose to serve for a covering or outward exhibition of what is spiritual, and to yield a corresponding representation of the same in the lowest order of things. All such are compared by the angels to owls, which see in the dark, but are blind in the light.

That

That there is a Correspondence between Heaven, and all Things on Earth.

103. We have already explained what is meant by correspondence ; and also shewed, that the whole and every part of the human body is such : it now remains to make appear, that all things of the earth, nay, of this world in general, are correspondences in like manner.

104. All things belonging to the earth are distinguished into three kinds, which are called kingdoms, viz. the animal, the vegetable, and the mineral kingdoms : the things in the animal kingdom are correspondences in the first degree, as having life ; those in the vegetable kingdom correspond in the second degree, as having growth, but no sensitive life ; and those in the mineral kingdom correspond in the third degree, as having neither life nor growth. The correspondents of the first kingdom, are the animals of various kinds, which either walk or creep on the earth, or fly in the air ; which being so well known, are not here enumerated, as neither those of the second or vegetable kingdom, which are all trees, herbs, plants, and flowers, which grow and flourish in the woods, gardens, fields, or elsewhere. The correspondents in the mineral kingdom, are the more noble, and also the inferior metals ; precious and common stones ; fossils, and earths of various kinds, and also waters. To these correspondences in the natural world, we are to add such things as are prepared and fabricated of them by human skill and industry for the general use of man, as food of different kinds, vestments, houses, temples, with many other things.

105. The things that are above the earth, as the sun, moon, stars, and also in the atmosphere, as clouds, rain, vapours, thunder, lightning, &c. are respectively correspondent ; as also such as are occasioned by the presence or absence of the sun, as light and shade, heat and cold : in like manner those which are determined by its motions, distances, and variations, as the seasons of spring, summer, autumn, and winter, together

ther with the diurnal periods of morning, noon, evening, and night.

106. In a word, all things that exist in nature, from the least to the greatest, are correspondences (76); and that because this world, together with the whole of its furniture, exists and subsists from the spiritual world, and both from the Deity; it is said here to *subsist* also thence, as every thing subsists by that which is the cause of its existence, as its subsistence is no other than the continuation of its existence, and because it cannot subsist from itself, but from something prior to itself, and so on from its first cause, from which, if it be separated, it must perish, and be annihilated.

107. Every thing is said to correspond, which exists and subsists in nature according to the divine order; now divine good proceeding from the Lord, is that which constitutes divine order, for it begins and proceeds from him through the heavens to this world, where it terminates in its lowest form; and all things here, which are according to the laws of such order, are called correspondences, viz. all things that are good for use, for good and useful mean the same; whereas the form or distinction of a thing has relation to truth, forasmuch as truth is the form of good: hence it is, that all things in the universe, and in nature, as far as they subsist in the divine order, bear relation to goodness and truth (77).

108. That all things in the world are from God, and so invested by him with natural forms, as to give them correspondence and usefulness, manifestly appears from all things both in the animal and the vegetable kingdom, many of which display

(76) That all things in this world, and its three kingdoms, correspond to things in heaven, or, in other words, all things in the natural to things in the spiritual world, see n. 1632, 1881, 2758—2897 to 3003, 3213 to 3227, 3624 to 3649—5477, 9280. That the natural is joined to or communicates with the spiritual world by correspondences, n. 8615. That hence it comes to pass, that universal nature is one grand theatre representative of the kingdom of the Lord, n. 2758, 2999, 13000—8848, 9280.

(77) That all things in the universe, as well in heaven as on earth, which are in the divine order, have relation to goodness and truth under one denomination or another, see n. 2451, 3166, 4390—10122. And also have a tendency to conjunction, that they may have particular character and distinction, n. 10555.

evident marks, to the thoughtful mind, of their divine original. To instance only in a few ; and first in the animal kingdom : and here, what wonderful examples of science present themselves to the curious observer ? What skill do the bees shew in collecting their honey from various flowers, and in forming their waxen cells wherein to deposite it for food for themselves and their offspring during the approaching winter ? How do they wait upon the queen bee when she lays her eggs, dispose of them in proper apartments, and carefully provide for the safety of her future progeny ? How excellent is their form of government, in which every one from an inward Teacher knows his proper place, and where, by a strict administration of justice, all the useful members of the society are protected, and the unprofitable ones expelled with the deprivation of their wings ; not to mention many other wonderful particulars of knowledge derived to them from above, in order to the use and benefit of man : thus their wax, among other uses, being formed into candles, affords us light ; and their honey supplies us with a grateful and salutary confection. How great is the sagacity of those worms, which extract their nourishment from the leaves of trees, and at a certain season invest themselves with a tegument of their own working, where, as in a womb, they deposite and nourish their tender young ; whilst some taking the form of nymph or chrysalis, spin their slender threads, and after finishing their appointed task, assume another body, change their element, become volatile, and wing the soft air, chuse their mates, lay their eggs, and transmit their nature to a succeeding race. How wisely are all the birds of the air instructed where to seek and find the particular food that is proper for them ; how to build their nests differently according to their kinds, to hatch their eggs, and to provide for their young till they are able to take care of themselves ! And how early do they rightly distinguish between their enemies and friends, shunning the former, and associating with the latter ! Not to mention here in particular the wonderful provision observable in their eggs, both for the formation and nutrition of their embryo young through the different stages of their growth, as also innumerable other wonderful particulars. Now who that has but
a spark

a spark of reason can deny these things to proceed from that wisdom which is from above, and to descend from the spiritual world, to which the natural is subservient, by clothing those things with material forms, which are spiritual in their several essences, or, in other words, to give effects to spiritual causes. The reason why this kind of knowledge is innate in the other living creatures, and not in man, though far more excellent than them, is because they stand in that order of life to which they were appointed; nor could they destroy that which is in them by influx from the spiritual world, as being destitute of reason; but it is otherwise with man, who, having perverted his more exalted powers by transgressing the order of his nature, was thenceforward to be born in mere ignorance, that so he might be reformed, and restored to the order in which he was created (which was the order of heaven) by the means appointed by God for that end.

109. As to correspondency in the vegetable kingdom; this might be illustrated by many considerations drawn from the growth of small seeds into trees, putting forth leaves, blossoms, and fruit, in which other seeds are contained, whereby propagation is carried on in a way of existence both simultaneous and successive, according to the laws of a wonderful order; to investigate all the uses of which would exceed the bounds of human science: and as these originate from the spiritual world or heaven, which is in the human form, as shewn before, so have they all relation to or correspondence with something in man, as is known to some few in the learned world. That all things in the vegetable kingdom are thus correspondent, I have had experimental evidence of; for oftentimes when walking in gardens I have inspected the trees, flowers, and plants therein, I have had a sight of their correspondents or correlatives in the spiritual world, and in conversation with those to whom these signatures belonged, have received the explanation of them from their particular descent, genius, and character (*).

110. As

(*) As this passage is somewhat obscure in the original, it necessarily renders the translation of it more difficult: however, the substance of it means, that the author had a satisfying knowledge of certain properties and qualities in some classes of

110. As to those spiritual things in heaven, to which natural things in this world correspond, no one now can understand them, but by a particular illumination from above, forasmuch as the science of correspondences is at this time totally lost amongst us; however, I shall illustrate this doctrine of correspondence between natural and spiritual things by some few examples of the latter, as generally known here below. The beasts of the earth in general, not only the tame and useful ones, but also the wild and unprofitable, correspond to the affections of the human mind, the former to its good affections, the latter to its evil ones: in particular, oxen and calves correspond to the affections of the natural mind; but sheep and lambs to those of the spiritual mind; whereas the winged tribes, according to their respective kinds, correspond to the intellectual part in both (78): hence it was, that animals of various kinds, as oxen, calves, rams, sheep, goats, lambs, and also pigeons, and turtle doves, were appointed among the Israelites, who were a typical or representative church, for sacrifices

of the vegetable kingdom, as corresponding with and representative of certain characters, dispositions, or attributes in particular persons: now whether this be called analogy, correspondency, or emblematical similitude, it will amount nearly to the same. From this copious source of resemblances in nature to the microcosm, or little world of man, the art of poetry confessedly borrows its most striking beauties; and it formed a considerable part of the language of the ancient eastern nations: and it is also well known, that the sacred oracles of truth do instruct us by such similitudes (Hosea xii. 10.) in numberless places, and represent things, both divine and human, by images or resemblances thereof in the animal, mineral, and vegetable kingdoms of this our natural world: thus the wicked are described by thorns, to denote their oppressions and other pernicious qualities; whilst the candour, humility, and lovely simplicity of the true church and its members, are figured to us by their correspondent natural emblems in the lillies of the valley. But the doctrine of correspondency will be opened in a deeper ground, and more significant sense, under a variety of striking illustrations, in the following and other works of the author. Tr.

(78) That the beasts by correspondence signify the affections, good or bad, as the former are of the tame and profitable, or of the wild and unprofitable kinds, see n. 45, 46—3519, 9280. This also illustrated by experience from the spiritual world, n. 3218, 5198, 9090. Of influx from the spiritual world into the life of beasts, n. 1633, 3646. That oxen and calves by correspondence, the affections of the natural mind, n. 2180, 2566—10407. What sheep signify, n. 4169, 4809. What lambs, n. 3994, 10132. That the fowls signify intellectual things, n. 40, 745—5149, 7441. And that with difference according to their various kinds and tribes, by experience from the spiritual world, n. 3219.

and

and burnt offerings, as in such religious institutions they were representative of spiritual things, and accordingly were received in heaven according to correspondency. That animals, according to their difference as to *genus* and *species*, stand for the affections, is because they are endued with life; now the life of every creature is from the fire of love or affection, and according to the quality thereof; and such also is their innate knowledge respectively: man also, considered merely in the animal part of his nature, is constituted in like manner, and as such is compared to them; thus it is common to say of any one that is of a meek and gentle disposition, that he is sheepish, or lamb-like; to call a rugged or rapacious man, a bear or wolf; and to give the name of fox or serpent to the subtle and crafty, and so on.

111. Correspondency obtains in like manner in the vegetable kingdom: thus a garden in general corresponds to heaven in respect to understanding and wisdom; wherefore heaven is called the garden of God and paradise (79), and by man the heavenly paradise. Trees, according to their different kinds respectively, correspond to perceptions, and the cognitions of things good and true; and therefore the ancients, who were in the knowledge of correspondency, celebrated their religious worship in groves (80), and therefore it is that we have mention made in Scripture so often of trees, and that heaven, the church, and man, are in so many places compared to them, as to the vine, the olive, the cedar, and others, and our good works to fruit. The different kinds of food also, which are prepared from these, but more especially from the seeds of the field, correspond also to the affections of the good and the true, as these afford nourishment to the spiritual, as earthly foods do to the natural life (81).

(79) That garden and paradise by correspondence signify intellect and wisdom, n. 100, 108; from experience, n. 3220. That all things that mutually correspond have one and the same signification in Scripture, n. 2890, 2987—3002, 3225.

(80) That trees signify perceptions and knowledges (*cognitiones*) n. 103, 2163—2972, 7692. That therefore the ancients celebrated their religious worship in groves under trees, according to their correspondent kinds, n. 2722, 4552. Of the celestial influx into the subjects of the vegetable kingdom, as trees and plants, n. 3648.

(81) That foods by correspondence signify such things as are for nourishment to the spiritual life, n. 3114, 4459—8562, 9003.

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Hence

Hence it is that bread is the correspondent to affection respecting every particular good, as it is in a more eminent manner the support of life, and is used to signify the whole of food ; and in this universal sense it is, that the Lord calls himself the bread of life ; and likewise on this account bread was appointed for a sacred symbol in the Israelitish church, and was placed on a table in the tabernacle under the name of shew bread, or the bread of faces ; and also that the whole of divine worship by sacrifices and burnt offerings was called bread : lastly, it is from correspondency, that bread and wine are used in the Holy Supper, as it is celebrated in the Christian church (82). These few instances may serve as a farther illustration of correspondency.

112. We shall here briefly shew how a conjunction is formed between heaven and this world by means of correspondences. The kingdom of the Lord is a kingdom of ends or uses, or, in other words, a kingdom, the administration whereof is to the end of uses ; consequently the universe is so constituted by its Omnipotent Creator, that all things therein should be fitted with forms and powers to serve as means to produce and realize such uses, first in heaven, then in the general system of this world ; and so on by a successive gradation to the least and lowest departments of nature ; whence it follows, that the correspondence between natural and spiritual things, or of this world and heaven, subsists by uses as the means of their conjunction, and that the external forms of these uses do correspond and conjoin them, according to the degrees of their utility. All things in this natural world throughout its three kingdoms, as far as they stand in their established order, may be considered as so many forms of uses, or formed effects proceeding from use to use ; and so circumstanced, are correspondences : with respect to man ; as far forth as he lives according to the divine order, or in love towards the Lord, and in charity towards his neigh-

(82) That bread signifies every good that is for spiritual food to man, n. 2165, 2177—9545, 10686. That this was signified by the shew-bread of the tabernacle, n. 3478, 9545. That the sacrifices in general were called bread, n. 2165. That bread stands for all kinds of food, n. 2165 ; and therefore for all food celestial and spiritual, n. 276, 680—6118, 8410.

bour, so far his actions are forms of uses, and as such so many correspondents, whereby he communicates with and is joined to heaven; for to love the Lord and our neighbour, is, in a general sense of the expression, to perform uses (83): moreover, let it be remembered, that it is through man (as the proper medium of their connexion) that the conjunction is formed betwixt the natural and spiritual worlds, as he is the subject of both (see before n. 57.) and therefore as far forth as any man is spiritual, in such degree he is the medium of this conjunction; and as far forth as he is natural and not spiritual, he is not so; nevertheless, even in this latter case, the divine influx is continued to this world, and what belongs to it in man, though it be not received into his rational part.

113. As all things which continue in the divine order correspond with heaven, so all things which are contrary to the divine order correspond with hell: the former have relation to things good and true; the latter to such as are evil and false.

114. A word more as touching the science of correspondences, and its use. It has been said before, that heaven or the spiritual world is joined to the natural world by correspondences: hence it is that man here has the power of holding communication with heaven; for as the blessed angels form not their ideas like men from natural, but spiritual things; so when men are gifted with the knowledge of correspondences, they can think in like manner with the angels, and be joined with them

(83) That every kind of good has its delightful relish from and according to its uses, and also its particular distinction and quality, and therefore, as is the use, such is the good, n. 3049, 4984, 7038. That the angelical life consists in the goods of divine love and charity, and so in the exercise of uses, n. 453. That the Lord and his angels have respect only to the final causes or uses in human actions, n. 1317, 1645, 5844. That the kingdom of the Lord is the kingdom of uses or good ends, n. 453, 696—4054, 7038. That the service of good uses is to serve the Lord, n. 7038. That all in general, and every particular thing in man, are formed to the end of use, n. 3565, 4104, 5189, 9297: and that final causes or uses (as efficient to their effects) were prior to the formation of our bodily organs, by a divine influx through heaven, n. 4223, 4926. That also the interior faculties of the human mind, when attained to reason, are formed for a progression from use to use, n. 1964, 6815, 9297. That therefore man is to be estimated according to the uses that he fulfills, n. 1568, 3570—6938, 10284. That uses are the ends for which all things were created, n. 3565—6815. That use is the first and last, and so the whole end of man, 1964.

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in the spiritual or inward man. The Holy Scriptures are written entirely according to the truth of correspondency (84), in order that we may thereby have communication with heaven; and therefore, were any one rightly possessed of the science of correspondences, such a man would thoroughly understand the Scriptures in their spiritual sense (as all things therein spoken of correspond) and would thereby come at the knowledge of such secrets as cannot be learned from their literal sense alone; for as in the written word there is a literal, so also is there a spiritual sense (85); the literal sense concerns the things of this world; the spiritual such as are heavenly; and as a conjunction is formed, by the relation of correspondences, between heaven and earth, therefore such a dispensation is vouchsafed to us, in which all things in both worlds do perfectly correspond, and answer the one to the other, as face to face in a glass.

115. I have learned from heaven, that among the most ancient inhabitants of our earth, there were certain heavenly men, who were in the true knowledge of correspondency, and whose conceptions and thoughts were according thereto, to whom the visible things of this world served as so many mediums of discerning spiritual things, and who as such associated and conversed with angels, and that through them was kept up a communication between heaven and earth; whence this was called the Golden Age; of which mention is made by ancient writers, who relate, that in those times the inhabitants of heaven became the visitors and guests of men, and familiarly conversed with them, as one friend with another; but that to these succeeded another race of men, who were not in the same intuitive knowledge of correspondences, but only understood them scientifically: that, however, there was a communication between heaven and earth in their days, but not so open and intimate as the former: this was called the Silver Age. In the next generation were those who retained some speculative know-

(84) That the Scriptures are to be understood according to the doctrine of correspondences, n. 8615. That hereby man has a communication with heaven, n. 2890, 6943—10375, 10452.

(85) Concerning the spiritual sense of the word, see a small Treatise concerning the White Horse [*De Equo albo*] in the Apocalypse.

ledge of correspondences, but did not think and discern according thereto, as being only in natural, and not in spiritual good like the former; and their period was called the Copper Age. In the following times men became successively merely external, and at length corporeal or sensual, and without all knowledge of correspondency, and nearly so of all heavenly things. That the forementioned ages were denominated from gold, silver, and copper, was from the doctrine of correspondences (86), forasmuch as according thereto gold signifies celestial good, in which principle were the most ancient; silver, spiritual good, in which were the ancient that succeeded them; and copper, natural good, the signature or character of the following race; but iron, which gives denomination to the last times, signifies a senseless knowledge of ideal truth without any mixture of good in it.

Concerning the Sun in Heaven.

116. In heaven the sun of this world appears not, nor any thing that proceeds from it, as being natural, for nature takes its beginning or rise proximately from this our sun, and whatever so proceeds from it is termed natural; whereas that which is spiritual, as heaven, is above nature, and therefore entirely distinct from all that is called natural, neither is there any communication betwixt them, but by correspondency. This distinction will be understood by what has been said before in n. 38, concerning degrees; and what is here meant by communication, by what appears in the two preceding articles concerning correspondences.

117. But though neither the sun of this world, nor any thing proceeding from it, is seen in heaven, yet neither is heaven without its sun, light, and heat; nay, therein are all things that are in this world, with innumerable others, though of a different origin; for the things in heaven are spiritual, but those

(86) That gold according to correspondency signifies celestial good, n. 113, 1551—9881. That silver signifies spiritual good, or truth from celestial original, n. 1551, 1552, 2954, 5648. That copper signifies natural good, n. 425, 1551. That iron signifies truth in the lowest order, n. 425, 426.

on earth are natural. The sun of heaven is the Lord, the light of it is divine truth, and the heat of it divine love, proceeding from the Lord as a sun; and from him as their divine source do all heavenly things proceed: but concerning the light and heat in heaven, and whatever is produced by them, shall be treated of in the following articles; but here first as touching its sun. Now the Lord appears in heaven as a sun, forasmuch as he is that divine love from which all spiritual things derive their existence, and also, through the medium of this our mundane sun, all natural things likewise: he is that love whose brightness is as the sun.

118. That the Lord actually appears in heaven as a sun, has not only been told me by the angels, but also been granted me to see myself at certain times; and therefore I shall here briefly relate what I myself have so heard and seen of this wonderful appearance. The Lord appears in heaven as a sun, not as horizontally in heaven, but high above the heavens; not over head or vertical, but before the faces of the angels in a middle altitude: he appears in two places, in one before the right eye, in the other before the left eye, and that at a considerable distance: before the right eye he appears as a perfect sun, of a glow and magnitude similar to those of our mundane sun; but before the left eye he appears not a sun, but as a moon, of the like shine, but brighter, and of the like magnitude with our moon, and as surrounded with many lesser moons, each in like manner having its particular glittering lustre. That the Lord appears in two places so differently, is because that his appearance is to every one according to their quality and degree of their reciprocity respectively, and therefore otherwise to those who receive him in the good principle of love, than to those who receive him in the good of faith; to the former his appearance is like that of a fiery refulgent sun, and they are the angels of his celestial kingdom; but to the latter as a pale but bright moon, and these are the angels of his spiritual kingdom (*); and to both in degrees respectively to their reci-

(*) The author, as observed before, distinguishes the third and second heavens by the names of celestial and spiritual; the third or celestial as the highest, the angels

reciency (87) : the reason of which is, because the good of love corresponds to fire, and therefore fire in a spiritual sense signifies love : and the good of faith corresponds to light in a spiritual sense, and signifies faith (88). That he appears in the plane of or before the eyes, is because the interior of the mind manifests itself by the eyes, the good of love through the right eye, and the good of faith through the left eye (89) ; for that which is on the right side of angels or men corresponds to that good, which is the source of truth ; and that which is on the left, to that truth which issues from it (90). The good of faith, as to its essence, is that truth which proceeds from the good principle.

119. Hence it is, that in the Scriptures the Lord, with regard to love, is compared to the sun ; and with regard to faith, to the moon ; and also that our love to the Lord, as proceeding from him, is signified by the sun ; and our faith in the Lord, as his gift, is signified by the moon, as in the following places : “ Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days ;” *Isai. xxx. 26.* “ And when I shall put thee

angels of which excel in divine love ; and the second or spiritual, the angels of which are more especially characterized by faith and love to their neighbour. Tr.

(87) That the Lord appears in heaven as a sun, and also is the sun of heaven, n. 1053, 3636, 3643, 4060. That he appears to the subjects of his celestial kingdom, which excel in love to him, as a sun ; and to the subjects of his spiritual kingdom, whose more distinguishing character is that of faith and charity to their neighbour. n. 1521, 1529, 1530, 1531, 1837, 4696. That the Lord appears as a sun in the middle altitude before the right eye ; and as a moon before the left eye, n. 1053, 1521, 1529—8812, 10809. That the Lord has been seen under this twofold appearance, n. 1531, 7173. That the real divinity of our Lord is far above his divine manifestations in heaven, n. 7270, 8760.

(88) That fire in the Scriptures signifies love in both senses, n. 934, 4906, 5215. That the sacred or celestial fire signifies divine love, n. 934, 6314, 6832. That the infernal fire signifies the love of self and of the world, and all concupiscence arising from those loves, n. 1801—7575, 10747. That love is the fire of life, and that life itself actually proceeds therefrom, n. 4096, 5071, 6032, 6314. That light signifies the true of faith, n. 3395, 3485—9548, 9684.

(89) That the sight of the left eye corresponds to the truths of faith, and the sight of the right eye to their good, n. 4410, 6923.

(90) That the parts or organs, which are on the right side of the human body, correspond to the good from which any truth proceeds, and those on the left to such kind of truth, n. 9495, 9604.

“ out,

“ out, I will cover the heaven, and make the stars thereof
 “ dark ; I will cover the sun with a cloud, and the moon shall
 “ not give her light : all the bright lights of heaven will I
 “ make dark over thee, and set darkness upon thy land ;” Ezek.
 xxxii. 7, 8. “ The stars of heaven, and the constellations
 “ thereof, shall not give their light : the sun shall be darkened
 “ in his going forth, and the moon shall not cause her light
 “ to shine ;” Isai. xiii. 10. “ The sun shall be turned into
 “ darkness, and the moon into blood ; and the stars shall with-
 “ draw their shining ;” Joel ii. 31. iii. 15. “ The sun be-
 “ came black as sackcloth of hair, and the moon became as
 “ blood, and the stars of heaven fell into the earth ;” Apoc.
 vi. 12. “ Immediately after the tribulation of those days shall
 “ the sun be darkened, and the moon shall not give her light,
 “ and the stars shall fall from heaven ;” Matt. xxiv. 29, and
 elsewhere : in which places, by the sun is signified love, and
 by the moon faith, and by the stars the knowledges [*cognitiones*]
 of good and truth (91), which are then said to be darkened, to
 lose their light, and to fall from heaven, when the things signi-
 fied by them cease among men. That the Lord appears as a
 sun in heaven, may also be gathered from his transformation
 before Peter, James, and John, when “ his faced shined as
 “ the sun ;” Matt. xvii. 2. Such was his appearance to his
 disciples, when they were out of the body, and in the light of
 heaven. From some knowledge of this truth it was, that the
 ancients, who formed a representative church, in their more
 solemn adorations turned their faces to the east, where the sun
 rises ; and also gave a like aspect to their temples.

120. The greatness of divine love may in a sort be conceived
 by us, from its being compared to the sun of our world, though
 indeed it is far more ardent ; and therefore the Lord, as under
 the manifestation of his divinity by a sun, tempers the ardour
 of it in the progression of its powers, according to certain de-
 grees, denoted by apparent radiant circles round the sun : the
 angels, moreover, are surrounded by a kind of thin, transparent

(91) That the stars and constellations signify in the word the knowledges of
 good and truth, n. 2495, 2849, 4697.

vapour, to enable them to sustain the divine influx (92), according to their receptivity of which, is the nearer or greater distance of the angels; thus such of them as excel most in the good of love are nearest to this divine sun, whilst they who are characterized by the good of faith, are more remote from it: but as to those who are in no kind of good, of which sort are the infernal spirits, they are at an immense distance, and that in proportion to the degree of their opposition to all good (93).

121. When the Lord appears in heaven with the angels, as he often does, he appears not as clothed with the sun, but in an angelical form, though distinguished from the angels by a divine glory radiating from his countenance; not that this is properly his appearance in person, for that is always as clothed with the sun (Rev. xii. 1.) but it is his [apparent or] presence by aspect; for in heaven it is common for the blessed beings to appear in the termination of the beholder's view, though it be far distant from the place where they actually are; and this apparent presence is called the presence of the internal sight, of which hereafter. I also myself have seen the Lord without the sun, and in a lesser degree of altitude, in an angelical form; and also near, in a like form, with a splendid countenance; and once also in the midst of the angels as a flaming stream of light [*Jubar flammeum*].

122. The sun of this world appears to the angels as a dark spot, in opposition to the heavenly sun, and the moon in like manner, in opposition to the heavenly moon; and that because

(92) What and how great the divine love of the Lord is, illustrated by a comparison with the fire of this world's sun, n. 6834, 6844, 6849. That the divine love of the Lord is his love for all mankind, in order to their salvation, n. 1820, 1865, 2253, 6872. That the fire of divine love, in its full ardour, enters not heaven, but appears in the form of radiant circles round the sun, n. 7270. That the angels are, as it were, veiled with a kind of rare vapour, or diaphanous cloud, to moderate the ardour of the divine influx, n. 6849.

(93) That the divine presence with the holy angels is in proportion to their reception of the good of love and faith from the Lord, n. 904, 4198—10106, 10811. That the Lord's appearance to every one is according to his quality and disposition respectively, n. 1861, 2235, 4198, 4206. That the remote distance of the hells from the heavens, is because the infernals are not able to endure the influx of divine love, n. 4299, 7519—8266, 9327. Hence it is, that between heaven and hell there is so great a gulf, n. 9346, 10187.

the element of fire in this world corresponds to the love of self, and the light proceeding from it to falsehood the issue of that love: now the love of self is diametrically opposite to divine love, as falsehood is to divine truth; and all that is opposite to divine love and divine truth is as darkness to the angels: therefore it is, that to worship the sun and moon of this world, and to bow down to them, denotes in Scripture self-love, and falsehood, and error derived therefrom, and that all such should be cut off; Deut. iv. 19. xviii. 3, 4, 5. Jer. viii. 1, 2. Ezek. viii. 15, 16, 18. Apoc. xvi. 8. Matt. xiii. 6. (94).

123. As the Lord's appearance in heaven is as a sun from the divine love that is in him, and proceeds from him, therefore all the angels constantly turn their faces towards him; they in the celestial kingdom towards him as a sun, and the spiritual kingdom towards him as a moon; whereas the infernal spirits turn themselves to that blackness and darkness which are opposite thereto, having their backs towards the Lord, forasmuch as all that are in hell are in the love of self and of the world, and as such in opposition to his Divine Majesty. Such of them as face to that dark orb, which is representative of the sun of this world, are in the hells behind, and are called Genii; but they which face to that which is representative of the moon, are in the foremost hells, and are called Spirits: hence it is, that all who are in hell are said to be in darkness, and all who are in heaven to be in light: darkness corresponds to the false, as proceeding from evil, and light to the true, as proceeding from the good principle. That the inhabitants of the other worlds turn their faces as before-mentioned, is because all there direct their view to those things which correspond to their interior, or what they love most; for the faces of angels and spirits manifest and are directed by their interior dispositions and

(94) That the sun of this world is not visible to the angels, it being as a dark orb behind them, opposite to the heavenly sun, n. 7078, 9755. That the sun, in an opposite sense, signifies the love of self, n. 2441; in which sense, to worship the sun, is to worship those things which are contrary to divine love, or to the Lord, n. 2441, 10584. That the heavenly sun is to those that are in the hells, as a blackness, n. 2441.

states;

states ; and, as observed before, in the spiritual world the four cardinal points are not fixed, as in the natural, but are determined by the aspect of the face : nor is it otherwise with the spirit of man in this world ; for it turns its aspect to or from the Lord, according as it is in the love of him and its neighbour, or in the love of self and the world ; but this man is ignorant of, while he continues in this natural world, where the four quarters are determined by the rising and setting of the sun : but as this is difficult of comprehension, it will be illustrated in the sequel of this work, where the four quarters, space, and time in heaven, will be treated of.

124. As the Lord is the sun of heaven (Rev. xxi. 23.) and all things there point to him as to their divine original, so consequently he is the common centre of all direction and determination (95) : and hence it further follows, that all things both in the heavens above, and in the earth beneath, are present to him, and under his government.

125. From the things here laid down will more clearly appear what has been asserted and proved in some preceding articles concerning the Lord *as the God of Heaven*, n. 2 to 6. *That the Virtue of his Divinity constitutes Heaven*, n. 13 to 19. *That there is a Correspondence between all Things in this World and Heaven, and through Heaven with the Lord*, n. 87 to 115 : as also *that the Sun and Moon of this World have their correspondent Relations*, n. 105.

Of Light and Heat in Heaven.

126. That there is light in heaven is not to be conceived by those, who form their idea of light only from our natural sun ; whereas the heavenly light far exceeds the meridian light of this world : I have often seen it, and also at those times of its diminution, which answer to our times of evening and

(95) That the Lord is the common centre to whom all things in heaven tend,
n. 3633.

night.

night (*). At first I was surprized to hear the angels affirm, that the light of this world was but as shade compared to that of heaven; but I can now assert the truth of it from ocular evidence, and that the splendour of it exceeds all description: the things which I have seen in heaven was by this light, and consequently with greater clearness and distinction than any which are seen on earth.

127. The light of heaven is not a natural light, like that of our world, but spiritual, for it proceeds from the Lord as a sun, and that sun is divine love, as was shewed in the preceding article. This emanation from the Lord, as a sun, is called in heaven by the name of Divine Truth, and is in its essence and source divine good united with divine truth; and hence the angels have their light and heat, the former from the divine truth, the latter from the divine good or love, which, like their divine original, are both spiritual, not natural (96).

128. That divine truth is the light of the angels, is because the angels are spiritual beings, and such see things by the light of their proper sun, as natural beings do by the light that is proper to them; and as divine truth is to the angels a source of intellectual light, so this by influx produces their external vision; and thus the light of the divine sun illuminates all things in heaven, both inwardly and outwardly (97). And as such is the

(*) It is certain that the great Milton had some idea of such variation in heaven, by the following lines:

“ ————— There is a cave
 “ Within the mount of God, fast by the throne,
 “ Where light and darkness in perpetual round
 “ Lodge and dislodge by turns, which makes through heav’n
 “ Grateful vicissitude, like day and night:
 “ ————— Though darkness there might well
 “ Seem twilight here.”

PAR. LOST. B. VI.

The above quotation is not adduced by way of authority, but to shew that certain notices of heavenly things are impressed on some minds by a kind of heavenly irradiation or influx.

(96) That all light in the heavens is from the Lord, as a sun, n. 1053, 1521—9548, 9684, 10809. That divine truth proceeding from the Lord has its external appearance in heaven as light, and constitutes all the light of heaven, n. 3195, 3222—9684.

(97) That the light of heaven illuminates angels and spirits, both as to their intellectual and organical light, n. 2776, 3138.

original

original of light in heaven, so does it likewise differ in degree, according to the different reception of divine truth from the Lord in the angels, or, in other words, according to their different qualities or measures, as to understanding and wisdom (*); for these are not the same in all, but different not only in the celestial and spiritual kingdoms, but also in the several societies in each of those kingdoms: thus, with respect to external vision, the light of the celestial kingdom appears of a flame colour, as the angels therein receive their light from the Lord as a sun; but in the spiritual kingdom it appears of a white or silver colour, as the angels of the latter receive it from the Lord as a moon. See above, n. 118. Nor is the light the same to one society as to another; thus, they who are in the centre have a larger measure of it than they who are in the circumference; and so in proportion according to their distances respectively, n. 43. In a word, according to the degree in which the angels are recipient of divine truth, or, in other words, according to the measure of their understanding and wisdom from the Lord, such is their light (98): however, all the angels of heaven are called angels of light.

129. As the Lord in the heavens is divine truth; and as divine truth there appears in the form of light, therefore he is called in Scripture, *The Light*; as likewise all truth that proceeds from him, as in the following places: “Jesús said, I am
“the light of the world; he that followeth me shall not walk
“in darkness, but shall have the light of life;” John viii. 12.
“Whilst I am in the world, I am the light of the world;”
John xix. 15. “Jesús said, Yet a little while, and the light
“is with you: walk whilst ye have the light, lest darkness
“come upon you: while ye have light, believe in the light,
“that ye may be the children of light. I am come a light
“into the world, that whosoever believeth in me should not

(*) According to that received maxim: *Quicquid recipitur, recipitur ad modum recipientis.*

(98) That light in heaven is according to the understanding and wisdom in the angels, n. 1524, 1529, 1530, 3339. That the differences in light there, are as many as angelical societies; and also in proportion to the successive variations in the degrees of goodness and truth, and so of wisdom and understanding, in those societies, n. 684, 690, 3241—7836.

“ abide in darknefs ;” John xii. 35, 36, 46. “ Light is come
 “ into the world, but men love darknefs rather than light ;”
 John iii. 19. And John, fpeaking of the Lord, fays : “ This
 “ is the true light, which lighteth every man that cometh into
 “ the world ;” John i. 4, 9. “ The people who fat in dark-
 “ nefs fhall fee great light ; and to thofe who fat in the fhadow
 “ of death is light arifen ;” Matt. vi. 16. “ I will give thee
 “ for a covenant to the people, for a light to the Gentiles ;”
 Ifaiah xlii. 6. “ I have given thee for a light to the Gentiles,
 “ that thou mayeft be my falvation, even to the ends of the
 “ earth ;” Ifaiah xlix. 6. “ The nations of them that are
 “ faved fhall walk in his light ;” Rev. xxi. 24. “ Send forth
 “ thy light and thy truth : they fhall lead me ;” Pfa. xliii. 3.
 In thefe and other places the Lord is called Light, as the foun-
 tain of that divine truth that proceeds from him, which alfo is
 called Light ; and as he is the divine fun that gives light to the
 heavens, fo when he was transformed before Peter, James, and
 John, “ his face appeared as the fun, and his garments fhining,
 “ and white as fnow, fo as no fuller on earth can white them ;”
 Mark ix. 3. Matt. xvii. 2. That the Lord’s garments appeared
 in this fort, was becaufe they represented divine truth as pro-
 ceeding from him in heaven, and as garments in the Scriptures
 fignify truths (99) ; and to this purpofe are thofe words of
 David : “ O Lord, thou clotheft thyfelf with light, as with
 “ a garment ;” Pfa. civ. 2.

130. That the light in heaven is fpiritual, and the fame
 with divine truth, may alfo be gathered from hence, viz. that
 there is alfo a fpiritual light in man, which at times illuftrates
 his mind with the knowledge of divine truth, according to his
 clafs in the fchool of wifdom. The fpiritual light in man is
 the light of his understanding, as far as it has truths for its
 objects, which he difpofes analytically in order, forms into
 reafons, and from thence draws conclufions (100) : the natural

(99) That garments in the Scripture fignify truths, as thefe are the clothing of
 good, n. 1073, 2576—9952, 10536. That the garments of the Lord, at his
 tranfiguration, fignified divine truth proceeding from his divine love, n. 9212,
 9216.

(100) That the illumination of the human intellect by the light of heaven, is
 the caufe of rationality in man, n. 1524, 3138—9399, 10569. That the mind
 has

man indeed knows not that this is a real light by which we so speculate, because he sees not either inwardly or outwardly; but nevertheless, many know it to be so, and have a distinct perception of its difference from that natural light which they are in, whose thoughts are not spiritual, but natural only; of which sort are all those who have regard only to things of this world, and ascribe all to nature; whereas they that think spiritually, think of heavenly things, and ascribe all to God: and that it is a real and true light which illuminates the minds, and totally distinct from that which we call natural light, has often been given me to discern, by a gradual ascent of the mind therein, and according to the degrees of such elevation, I have been given to perceive things, of which I had not the least perception before, and so on to higher things, which far exceeded my conception by any powers of the natural understanding; and sometimes I have been much disturbed and offended at my prior ignorance of things, which I saw with such convincing evidence by a spiritual light (101): and as light and vision are thus proper to the intellectual part, so by correspondence we apply to it the same terms that we make use of in speaking of corporeal light; thus it is commonly said of the understanding, when it is in the perception of any truth, that it sees it, or is in the light of it; and so on the contrary, when it perceives it not, that it is in darkness concerning it, with many other like expressions.

has its capacity for divine illumination from its being receptive of truth, n. 6222, 6608, 10659. That its illumination is in proportion to its reciprocity of truth in the good principle from the Lord, n. 3619. That the mind of man takes its particular distinction and character from the nature and quality of the truths it imbibes, and which form it, n. 10064. That the light of heaven is to the human intellect what the light of this world is to the eye, n. 1524, 5114, 6608, 9128. That heavenly light from the Lord is always present with man, but influences him no farther than as he is in that truth which is from good [*in vero ex bono*] n. 4060, 4213.

(101) When any one is raised up from a state of sensual darkness, he is first brought into a lower degree of light, and so on, till he is exalted to celestial light, n. 6313, 6315, 9407. That he is then exalted to heavenly light, when he attains to a right understanding of divine truth, n. 3190. How great the light I became percipient of, when I was raised above all thoughts relating to worldly things, n. 1526, 6608.

131. As the light of heaven is divine truth, or, in other words, divine wisdom and understanding; consequently, to be raised up to the light of heaven, and to have the illumination of divine understanding, mean the same thing; and therefore the light of the angels is in exact proportion to their understanding and wisdom: and as light in heaven [in its essence] is divine wisdom, so does it manifest the particular distinctions and qualities of the angels, for with those blessed beings the face is the index of the mind, and reveals all that is within; nay, the more interior angels love to have it so, as they harbour nothing but what is good in their intentions and wills: but the case is far otherwise with the infernal spirits; for as they are void of all good within, they dread being viewed in the manifesting light of heaven; and (which will be thought very strange) though they appear to one another in the regular human form, yet when viewed by the heavenly light, they appear as monsters, with ugly faces and hideous shapes, corresponding to the evil that is within them respectively (102): nor is it otherwise with man, as to his spiritual form, when viewed by the angels; for if he is in the good principle, he appears to them in a beautiful human form according to his good; but if in the evil principle, he appears to them deformed and ugly according to his evil; for all things are made manifest in the light of heaven, forasmuch as it is the same with divine truth.

132. As divine truth is the essence of the heavenly light, therefore all truths every where, whether within or without the angels, and within or without the heavens, have a lucid form, but the latter in a less degree; for truths without the heavens have a cold lucid aspect, like snow without heat, as not having their essence from good, like truths within the heavens; wherefore such kind of frigid light disappears upon the breaking in upon them of the heavenly light, and is turned into darkness, if evil be concealed under it: this I myself have sometimes seen, as also many other memorable things concerning shining truths, which I here pass over.

(102) That they who are in hell appear to one another like men by their own light, which resembles that from fiery coals, but as monsters in the light of heaven, n. 4532, 4533—6605, 6626.

133. I proceed to say something concerning the heat of heaven, which in its essence is love, for it proceeds from the Lord as a sun, and that sun in its essence is divine love proceeding from the Lord, as has been shewed in a former article ; so that the heat of heaven is equally spiritual with the light of heaven, seeing that the origin of both is the same (103). There are two things which proceed from the Lord as a sun, divine truth and divine good : the former has its manifestation in heaven as light, and the latter as heat, but both in such a state of union, as to form only one and the same thing ; nevertheless in the angels they are distinct, as some angels receive more of the divine good, and some, on the other hand, more of the divine truth ; they of the former class belong to the celestial kingdom of the Lord, and those of the latter to his spiritual kingdom ; but such among them as receive of both in equal measure, are the most perfect of all.

134. The heat, as well as light of heaven, varies throughout the regions of bliss, not being the same in the celestial with that of the spiritual kingdom ; nay, it differs in every society in both, as well in degree as quality ; it is more intense and pure in the celestial kingdom, as the angels therein receive more of the divine good ; but less intense and pure in the spiritual kingdom, as the angels therein receive less of divine good than of divine truth ; nay, it varies in every particular society respectively, according to their difference of recipiency. The hells also have their heat, but of an impure nature (104) : the heat in heaven, represented by the sacred and celestial fire, and the heat of hell, by the profane and infernal fire, are both correspondents of love ; the former of love to the Lord and our neighbour, and of every particular affection proceeding there-

(103) That there is a twofold origin of heat and light, the one from the sun of this world, the other from the celestial sun, n. 3338, 5215, 7324. That heat from the Lord as a sun, is that spiritual affection which proceeds from love, n. 366, 3643. Hence, that spiritual heat in its essence is love, n. 2146, 3338, 3339, 6314.

(104) That the hells also have respectively their heat, but of an impure kind, n. 1773, 2757, 3340 ; and that it yields a foetid, excrementitious smell ; and in the lowest hells like that which proceeds from a putrid carcase, n. 814, 815—944, 5394.

from; the latter of the love of self and the world, and of all their concomitant concupiscences. That love is heat from a spiritual source, is evident from its effects; for how does any one feel himself warmed by its influence, according to its degree and quality; nay, how hot when crossed in this passion? Hence those common forms of speaking; to take fire, to glow, to burn, and the like, when we would express the fervors of a lawful, or unlawful love.

135. That love proceeding from the Lord as a sun is felt in heaven as heat, is because the divine principle, or fire of love within the angels, excites that sensation in their external form, for love and heat mutually correspond both in kind and degree, as was observed before. The heat of this world finds no place in heaven, as being of a gross nature, and not spiritual; though it is otherwise with us men, as partaking of both worlds at the same time, the natural and the spiritual; and therefore have not only a spiritual heat adapted to spiritual affections, but also a corporeal sensation of heat derived by influx therefrom, as well as from the natural fire of this world. The correspondence between these different kinds of heat is manifest in the loves of the brute animals, the chief of which is that of propagating their species, and which operates in them according to its concurrence with our solar heat in the spring and summer seasons; but fundamental is the error of those, who suppose that the heat of this material world can, by any influxive power in itself, beget love [which is of a spiritual origin] for all influx is from spirit to matter, not from matter to spirit; the former being according to the established laws of divine order, but the latter contrary thereto (105).

136. Angels are endowed with intellect and free will, as well as men; the former they derive from the light of heaven, or, in other words, from divine truth and wisdom; and the latter from the heat of heaven, or that divine principle of goodness which produces divine love; however, the essence of the angelical life is from heat, or so far only from light, as light is

(105) That influx is spiritual, and not physical; consequently from the spiritual to the natural world, not *vice versa*, n. 3219, 5119—9110, 9111.

animated by heat ; and that this is so, appears evidently in that life entirely ceases upon a total extinction of heat. The case is exactly similar with respect to that kind of faith which is void of love, or that kind of truth which is void of good, as the true of faith [*verum fidei*] answers to light, and the good of love to heat (106). This may be illustrated from the heat and light of this world, to which those of heaven correspond, as from the conjunction of the light and heat of this world, which happens in spring-time and summer, all things on earth are animated and flourish ; but from light without heat, as in winter, nothing thrives ; but vegetables are torpid, and, as it were, without life. From correspondence herein, heaven is called Paradise or Garden, seeing that truth is there joined to good, or faith to love, in the same manner that light and heat are conjoined on earth in the spring-time. This may serve to illustrate what has been laid down before under its proper head, n. 13 to 19 ; viz. That the divine ruling principle with the angels, is love to the Lord, and charity or love towards their neighbour.

137. It is said in the Gospel (John i. 1, 3, 4, 10, 14.) “ In the beginning was the Word, and the Word was with God, and the Word was God : all things were made by him, and without him nothing was made that was made. In him was the life, and the life was the light of men. He was in the world, and the world was made by him. And the Word was made flesh, and dwelt among us, and we saw his glory.” It is evident, that by the *Word* is meant the Lord ; for it is said, that the *Word* was made flesh ; but what we are to understand by the *Word* in a more especial sense, has not as yet been explained, and therefore shall now be declared. By the *Word*,

(106) That truths (so called) without good as their root or essence, are not real truths, and therefore are said not to have life, for the life of truth is from the principle of good, n. 9603 ; and consequently are like a body without a soul, n. 3180, 9454 ; nor are such apparent truths acceptable to the Lord, n. 4368. As is truth without good, so is faith without love ; and as according to the good, such is its truth ; so according to the love, such is the quality of its faith, n. 1949, 1950—5830, 5951. That it comes to the same, whether we say truth or faith, and good or love, forasmuch as truth is the property of faith, and good is the property of love, n. 2839, 4353—7624, 10367.

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in the places before cited, we are to understand divine truth as in the Lord, and from the Lord (107), and which there also is called *Light*, as signifying the same with divine truth, as has been shewed in the preceding numbers : and that all things were created and made by Divine Truth will appear from what follows. In heaven all power belongs to Divine Truth alone (108), and it is from thence that the angels are called Powers, and are such according to the degree in which they are receptive of it : it is hereby that they prevail over the powers of darkness, and all opposition from every quarter, for a thousand enemies are not able to withstand a single ray of divine light or truth (*) : and as the angels derive their angelical nature from their being recipients of divine truth, so heaven must be from the same origin, inasmuch as they constitute heaven. That there should be such a kind of Omnipotence in Divine Truth, must appear incredible to such as hold the latter to consist only in thoughts and ideas of the mind, or the agreement of certain propositions, which have no other power than what arises from the assent and obedience of those that embrace them ; whereas Divine Truth has power in itself, inasmuch that by it was created heaven and this world, and all things that are therein : this may be illustrated by two comparisons, viz. By the power of truth and good in man, and by the power of light and heat from the sun of this world : with respect to the former, it is to be noted, that what-

(107) That *Word* in Scripture language has various significations ; as speech, operation of the mind, real existence, and in its highest sense, divine truth, and the Lord, n. 9987. That *Word* signifies divine truth, n. 2803, 2884—7830, 9987. That it signifies the Lord, n. 2533, 2859.

(108) That to divine truth proceeding from the Lord belongs all power, n. 6948, 8200. That all power in heaven belongs to truth, as united to and proceeding from good, n. 3091, 3563—10019, 10182. That angels are called powers, and are powers from their reception of divine truth from the Lord, n. 9639. That hence, in some places in the Word they are called Gods, n. 4295, 4402, 8301, 8192, 9398.

(*) See in *Esfiras* the following characteristics of divine truth : “ As for the truth, it endureth, and is always strong ; it liveth, and conquereth for ever more. With her there is no accepting of persons : she is the strength, kingdom, power, and majesty of all ages—Blessed be the God of truth.” *Esfiras*, B. I. iv. 38, 40. Truth, under the character of wisdom, is in many places of Scripture dignified with divine personality, and distinguished by the attribute of Omnipotence : see in particular, *Prov. passim*, and the Book of Wisdom. Tr.

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ever a man does, he performs it from his intellect and will; from his will by good, and from his intellect by truth; for all things in the will have some relation to good, and all things in the understanding some relation to truth (109): it is therefore by power derived from them, that he actuates his whole corporeal system, in which a thousand different parts concur to pay an obsequious obedience to their government, in conformity to the laws of that correspondence, according to which it is formed. As to the other instance respecting the power of heat and light, as proceeding from the sun of this world; it is to be observed, that all things that vegetate on earth, as trees, plants, flowers, grain, and seeds of all kinds, owe their vegetation thereto, and manifest the power of the solar influence; but how much greater must be the power of that divine light, which, in its essence, is divine truth; and of that divine heat, which, in its essence, is divine good, and from which the heavenly world derives its existence, and consequently this our world, as proceeding from the heavenly, as has been shewed before? Thus much may serve to illustrate this great truth; that by the Word all things were made, and that without him nothing was made that was made; and also that the world was made by him, viz. by divine truth from the Lord (110). Hence it is, that in the Book of the Creation mention is first made of light, and afterwards of those things that proceed from it,

(109) That the intellect is the recipient of truth and the will of good, n. 3623, 6125, 7503, 9300, 9930. That therefore all things in the understanding have relation to truths, whether really such, or only believed to be so; and that all things in the will have relation to good in like manner. n. 803, 10122.

(110) That divine truth proceeding from the Lord, is that which alone hath reality and existence in itself, n. 6880, 7004, 8200. That by divine truth all things were created and made, n. 2803, 2884, 5272, 7835.

N. B. The author, in the above note, speaks of the divine existence as distinguished, and proceeding from the divine essence from eternity to eternity, and as giving existence to all other things. Every thing has an essence and form, for without essence there could be no form; and without the form the essence would be unmanifested, and therefore unknowable: they are as soul and body to each other: the essence indeed is of prior consideration, yet in the divine nature they are coexistent and coequal, and differ only with respect to manifestation: but I dare not be confident that I express myself aright on this most awfully mysterious subject. Tr.

Gen. i. 3, 4; and also that all things both in heaven and earth have relation to good and truth, and to the conjunction of both, in the order of creation and use.

139. It is to be noted, that the divine good and the divine truth, which are in the heavens from the Lord as a sun (*), are not *in*, but *from* the Lord; for *in* him only is divine love, which is the essence [*essè*] from whence they exist: now to exist, and to proceed from an essence, mean the same thing, as may be illustrated by comparison with the sun of this world; as for instance, the heat and light in this world are not in the sun, but from the sun; for in the sun is only fire, and from it they derive their existence and procession.

140. Forasmuch as the Lord [under his manifestation and appearance in heaven] as a sun, is divine love; and as divine love constitutes the very essence of divine good, so the divine

(*) It will not be difficult for persons of an abstracted and philosophical turn of mind (and such will receive most benefit from our author's writings) to conceive that the most adorable Majesty of the Infinite Eternal God (unknowable in himself, as above the comprehension of all created intellect) should manifest himself in appearances, human or other, accommodated to the limited capacities of his creatures in all worlds: nor consequently will it be difficult for such to believe, that in a spiritual world there should be a spiritual sun, to represent visibly to the angels the invisible glory of the divine essence, and to serve as a medium or vehicle, under God, of communicating spiritual blessings to spiritual beings, both as to soul and body; especially as such a constitution in the heavenly world so aptly corresponds with the rule of analogy, and so fitly adapts itself to our familiar ideas concerning the divine wisdom, power, and goodness, as manifested in the constitution of this our solar system. That natural heat and natural light are the correspondent images of spiritual love and spiritual truth, is confirmed to us by the received use and application of these similitudes or emblems in all languages: now if natural heat and light are derived to us from a natural sun, where is room for doubting, that their spiritual correspondent relatives, love and truth, should in like manner proceed from a spiritual sun, though mediately from the Lord? It can only be from the newness of this representation of the subject before us, that it is of difficult admission to the mind of any reader; let it only be familiarized, and his objections will presently vanish. I shall conclude this note with observing, that this our natural sun, considered in all its animating and comforting influences, and in all its wonderful effects and productions in this world, exhibits such a striking display of the divine wisdom, power, and goodness, that it inclines one to suppose, that the religious veneration given to it by the unenlightened Eastern nations, was one of the most pardonable kinds of idolatry; if it may be allowed lawful to speak with the least degree of mitigation of any profane worship, whereby that honour is given to senseless matter, which is due only to the ever-living, life-giving God. Tr.

emanation

emanation from him in heaven is, for distinction sake, called Divine Truth, though, in reality, it is the divine good united with divine truth ; and this, in quality of its divine operation and energy, is called the Holy Spirit [*Sanctum procedens*].

Of the Four Quarters in Heaven.

141. In heaven, as well as in this world, are the four quarters or cardinal points of the East, South, West, and North, and in both determined by their proper sun ; in heaven by the celestial sun [representing] the Lord, and in this world, by our sun ; but yet with much difference between them : first, in that the point of the sun's greatest altitude in our hemisphere, is by us called the South ; the opposite thereto the North ; the point where the sun rises at the times of the equinoxes, the East ; and where it then sets, the West ; so that in our world all the quarters are determined by the meridian sun. But in heaven that is called the East where the Lord appears as a sun ; opposite thereto is the West ; to the right hand is the South ; and to the left hand is the North ; and thus always the same to the angels, which way soever they turn their faces or bodies [as having the Lord always before them] so that in heaven all the four quarters are determined by the East, that being the quarter in which the Lord appears as a sun ; from which he is called the origin (*) of all life ; and agreeably thereto, in proportion to the heat and light, or love and understanding, received by the angels from him, in such degree the Lord is said to rise upon or in them : hence likewise it is, that the Lord in the Scriptures is called the East (111).

142. Another difference is, that the angels have the East always before them, the West behind them, the South on their right, and the North on their left hand : but as this is difficult

(*) This alludes to the signification of the words *Oriens* and *Origo*, from *ariri*, to rise.

(111) That the Lord, in the highest sense of the word, is the East or Orient, as being the sun of heaven, always risen, but never setting, n. 101, 5097, 9668.

to be understood by the inhabitants of our earth, who turn their faces indifferently to every one of the quarters, something shall here be said by way of explanation. The whole heaven has its aspect towards the Lord, as to its common centre; consequently that of the angels has the same direction. It is well known by us, that all things on earth have a direction to its centre, though this differs from the former, as in heaven the front or fore parts have this direction, but in our world, the lower parts, and this tendency is called centripetal, or otherwise gravitation. The whole interior of the angels has its direction or tendency forward to the Lord; and as this influences and manifests itself in the face, so consequently the face of the angel gives determination to the quarters (112).

143. But that the angels should ever front to the East, which way soever they turn their faces or bodies, will appear still more hard to be conceived by men, who view every quarter alike, accordingly as they turn their bodies: to this also a word. The angels move, and turn their faces and bodies every way like men on earth, and yet notwithstanding, their aspect is always to the East; but then it must be observed, that these their motions and turnings, though like to those of men, are not the same, being from a different principle, viz. the love that prevails in them, which is the determining power, even in externals, both with angels and other spirits; for, as was said before, their interior is actually turned towards their common centre, and consequently, in heaven, towards the Lord as a sun; for love being the inward ruling principle of the angels, manifesting itself in the face as its outward form; therefore the angels naturally turn their faces to him who is the great object of that love, or rather it is the Lord (as being in that love, and also the giver of it) that presents himself to them which way soever they look (113). These things cannot be farther eluci-

(112) That all the angels turn their faces to the Lord, n. 9828, 10130, 10189, 10219: not that the angels turn themselves to the Lord, but that he turns them to himself, n. 10189. That the angels are not so properly said to be present with the Lord, as the Lord to be present with them, n. 9415.

(113) That in the spiritual world all turn to the objects of their loves; and that the four quarters of the heavens have their names and determination from the aspect

elucidated at present, but shall be farther explained in the following articles, wherein representations and appearances, time and space in heaven, will be treated of as their proper subjects. That the angels have the Lord always before their faces, has been given me to know by full experience; for as often as I have been in company with them, I have been made sensible of his being so present, by light in my understanding, when I had no ocular vision of him; and the angels have often affirmed to me the truth of it; and indeed this is so established and confessed a truth, that it is common among men, when speaking of such as truly believe in and love the Lord, to say, they have the Lord always before them; that they walk in his sight; and the like: now it is from the spiritual world that we are led so to speak, for many forms of speech in the language of man express ideas and truths derived from thence, though we know it not to be so.

144. This seeing of the Lord by the angels, even where many of them look different ways from one another, and yet every one beholds him, notwithstanding their several different directions, is one of the wonders of the heavenly world; and however difficult to conceive, yet so it is, that which way soever they turn themselves, he is always before them, and they have the South on their right hand, the North on their left, and the West behind them (*). Among other wonderful things there are

aspect of the angels, n. 10130, 10189, 10420, 10702. That the face is formed so as to correspond with the mind or interior, n. 4791 to 4805, 5695. That therefore the inward disposition beams in the countenance, n. 3527, 4066, 4796. That the face and mind in the angels entirely correspond, n. 4796, 4797, 4799, 5695, 8250. Of the influx of the mind into the face and its muscles, n. 3631, 4800.

(*) The author's relation of the particulars before us, is undeniably surprizing; and yet I doubt not but many besides myself will not only give credit to, but also be able to form some conception of them, would they but abstract their thoughts from the laws of vision, place, and direction, as established in this our natural world. Our customary ideas are apt to tincture the mind with prejudices against many truths even in nature; and were it not for mirrors and glasses, how impossible would it seem to many, that objects behind us should so distinctly be seen as before us; nay, how many deceptions are we liable to from appearances, and a false judgment concerning natural causes and effects. It may truly be affirmed, that a great part of the infidelity that is in the world, proceeds from the immersion

are likewise the two following, viz. First, Though the angels always front to the East, yet they have also a view of the other three quarters at the same time, but of the latter by an inward kind of vision like that of thought. Secondly, That no one in the heavenly world stands behind another, so as to look at the hinder part of his head, as this is contrary to the laws of influx of goodness and truth from the Lord.

145. The angels look at the eyes of the Lord [when he appears to them in person] but the Lord at the forehead of the angels, and that because the forehead corresponds to love, through which the Lord influences their wills; as he enlightens their minds with the knowledge of him, to which intellectual sight the eyes correspond (114).

146. The quarters in the heavens, which constitute the celestial kingdom of the Lord, differ from those which constitute his spiritual kingdom, and that because the Lord appears to the angels of the former as a sun, and to the angels of the latter as a moon; and his appearance is in the East: the distance between the sun and moon there is thirty degrees, as also that of the quarters. That heaven is distinguished into two kingdoms, the celestial and the spiritual, see in its proper article, n. 20 to 28: and that the Lord appears in the former as a sun, and in the latter as a moon, n. 118: but nevertheless the quarters or cardinal points are not therefore indistinct, because the spiritual angels cannot ascend to the celestial, nor these descend to the former, see n. 35 (*).

of mens minds into matter and sense, and their setting up natural things as the standard of judgment in spiritual things; or else from holding the former only to be realities. The constitution and laws of things in all worlds (more especially between the natural and spiritual worlds) are unquestionably very different, so as to exhibit, in endless variety, most wonderful displays of the infinite wisdom and power of the adorable Creator. Tr.

(114) That the forehead corresponds to heavenly love, and that therefore the latter is signified by it in Scripture, n. 9936. That the eye corresponds to the understanding as to the inward eye, n. 2701, 4410, 4526, 9051, 10569: wherefore to lift up the eyes and see, signifies to understand, perceive, and animadvert, n. 2789, 2829, 3198—4339, 5684.

(*) I must confess that I understand not the meaning of this last sentence, as an inference from what goes before: there is much reason to suspect an error of the press here. Tr.

147. Hence

147. Hence it appears in what sense the Lord is present in the heavens ; that he is every where, and with every one in that goodness and truth which proceed from him ; and that he dwells with the angels in his own divine principle, as was mentioned before, n. 12. The perception of the presence of the Lord in the angels is primarily in their interior or intellectual part, from which their external sight proceeds, and whereby they behold him outwardly ; for to them outward vision is a continuation of the inward ; and thus we are to understand how the Lord is in them, and they in the Lord, according to those words : “ Abide in me, and I in you,” John xv. 4. “ He who eateth my flesh, and drinketh my blood, abideth in me, and I in him,” John vi. 56. The flesh of the Lord signifies divine good, and his blood, divine truth (115).

148. In the heavens all have their separate dwellings according to the several quarters. They who are in the good of love, in the East and West ; they who are in the sensation of it, in a higher degree, dwell in the East ; they who have it in a lower degree, have their dwellings in the West : they who are endowed with wisdom from that source of good, have their habitations in the South and in the North ; such of them as partake of a clearer light of wisdom, in the South ; and such as possess it in a lesser degree of clearness, in the North. In like manner are situated the angels of the spiritual kingdom, but with difference, according to their kind and degree of good, and of light from that good respectively ; for as the prevailing love in the celestial kingdom is love to the Lord, and the light of truth from thence is wisdom ; so in the spiritual kingdom, the prevailing love is that to their neighbour, which is called Charity ; and the light of truth proceeding thence, is intellectual knowledge, which is called faith, see above, n. 23. There is a difference also betwixt them respecting the quarters, in the distance of thirty degrees, as mentioned before, n. 146.

(115) That the flesh of the Lord signifies his Divine Humanity, and also the divine good of his love, n. 3813, 7850, 9127, 10283 : and that his blood signifies divine truth, and the holiness of faith [*Sanctum Fidei*] n. 4735, 4978, 7317, 7326—10152, 10204.

149. In

149. In like manner dwell the angels in their several societies: such of them as are in a greater degree of love and charity being situated to the East of their particular departments; they that possess a lesser degree, in the West: they who have more of wisdom and understanding, are to the South of their tribes; and they who have less, to the North: and this distinction takes place throughout the celestial regions, and that because every particular society is a representation of the whole heaven, nay, is a heaven in a lesser form, see n. 51 to 58. The same order is also observed when they meet in their assemblies, whilst every one knows and readily takes his proper place, as it were, by a heavenly instinct: it is likewise ordained, by an established law, that there should be some angels of all classes and degrees in every particular society, that there may be a conformity between the whole complex of heaven and its several parts, but yet with this difference, that the angelical societies in the East are of superior excellence to those of the West; and they who are stationed in the South to those of the North.

150. Hence it arises, that every quarter in the heavenly world points out or signifies the particular excellencies and qualities with their degrees, that appertain to their inhabitants respectively; thus the East signifies love and its good qualities in a higher degree; the West the same, but in a lower degree; the South signifies wisdom and understanding of eminent clarity; and the North the same, but with a degree of obscurity: and as the four quarters have such a signification, so the like things are represented to us in the internal or spiritual sense of the written Word (116), which exactly corresponds with the constitution of things in heaven.

151. The very reverse of what has here been related, is the case with the inhabitants of the infernal kingdoms, as they behold not the Lord as a sun, or as a moon; but, with their backs towards him, look at that black body which is to them in the room of what our sun is to us; and to that dark orb,

(116) That the East in Scripture language signifies love in clear perception, n. 1250, 3708: the West, love with a degree of obscurity, n. 3708, 9653: the South, a state of light with respect to wisdom and understanding, n. 1458, 3708, 5672: the north, the like state, but with some obscurity, n. 3708.

which

which is to them instead of a moon; those which are called Genii to the former; and those which are called Spirits to the latter (117). That the sun of our world, and the moon belonging to our earth, are not seen in the spiritual world, but instead of the former a black disk (*Caliginosum quid*) opposite to the celestial sun; and instead of the latter a dark orb (*Tenebrosum quid*) opposite to the heavenly moon, see before, n. 122. Wherefore the four quarters with the infernals are opposite to those in heaven, their East being where the black disk, or the dark orb appears; their West towards the celestial sun; the South to their right, and the North to their left hand; and thus, which way soever they turn; nor can it be otherwise, as blackness and darkness is the centre of all their motions. That all in the other worlds are determined in externals from their inward dispositions and affections, see above, n. 143. That the love of self, and the love of the world, are the prevailing principles that govern the inhabitants of the infernal regions; and that these two kinds of love are signified by the sun and moon of our world, see n. 122. They are likewise opposite to the love of God and of our neighbour (118); and hence it is, that they who are actuated by them turn their backs to the Lord, and direct their faces to the dark orbs before mentioned. The infernals also have their habitations in the four quarters, according to their evil qualities and conditions respectively; they who are in the evil habits proceeding from self love (*in malis ex amore sui*) dwell from East to West, according to the degrees of their malignity; and they who are in the depravity of error from an evil heart (*qui in falsis mali*) have their stations from South to North, according to their degrees in depravity: but more on this subject when we come to treat of the hells in particular.

152. When any evil spirit comes into the company of the good, it is wont to occasion such a confusion in the four quar-

(117) Who and what they are which are called Genii, and who and what that are called Spirits, n. 947, 5035, 5977, 8593, 8622, 8625.

(118) That they who are in the loves of self and of the world, turn their backs to the Lord, n. 10130, 10189, 10420, 10702. That love to the Lord, and charity towards our neighbour, constitute heaven; and that the love of self and of the world constitutes hell, as being opposites to the former, n. 2041, 3610, 4225, 4726—10741 to 10745.

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ters, that the latter are sometimes at a loss to know which is the East; and this I have sometimes been witness to, and have also heard the good spirits complain of the disorder occasioned thereby (*).

153. Evil spirits sometimes appear with their faces turned towards the quarters of heaven, at which times they become receptive of understanding, and perception of the truth, but not of any affection for good; and therefore, as soon as ever they turn back their faces to their own quarters, they become immediately deprived of such understanding and perception, denying that they have received or perceived any truths, nay, affirming them all to be lies, as having their wills and affections strongly bent for falsehood (*). As to such turnings to and from the truth, it has been given me to know, that the wicked and ungodly, even whilst they continue such, may be converted as to their intellectual, though not in their voluntary or will part; and that this is by a divine provision, to the end that all may come to the knowledge of the truth, though none can savingly receive it, unless they are principled in good, as what is good can alone effectually receive divine truth: and that likewise the case is the same with men, who can receive the truth intellectually, but are no farther the better for it, than as they are in the desire and affection for good, and so capable of true conversion; but if they are the willing servants of sin, they only get a speculative glimpse of truth, which leaves no impression, but through the evil in their wills, which rules in them, and perverts their judgment, they return to the side of error, and confirm themselves in it.

(*) Let it be observed here, that on particular and extraordinary occasions the general laws of œconomy in the heavens are suspended by divine permission, with respect to individuals, to answer certain purposes of the divine wisdom, many instances of which are given by our author, and some of them accounted for. Many such extraordinary cases, and particular exceptions to the rules of God's general government of this world, are productive of useful lessons and beneficial effects to us his poor creatures; and even the angels (who, as creatures, must be imperfect) may at times stand in need of extraordinary documents, to remind them of their dependence, and by way of preservatives to humility. Tr.

(*) The truth of this is exemplified to us by frequent instances of persons, who, on returning to their vices and sins, lose their former convictions, and become downright infidels. Tr.

Concerning

Concerning the Changes in the States of the Angels in Heaven.

154. By changes of states here, we are to understand such changes in the angels as have respect to their love and faith, and to their wisdom and understanding derived therefrom ; for these constitute their states of life, and, which amounts to the same, are therefore called, their states of love and faith, and their states of wisdom and understanding : and these admit of variation or changes, as will here be shewed.

155. The angels are not always in the same state with respect to love, nor consequently in respect to wisdom ; for their wisdom is derived from, and in quality according to their love : sometimes they are in a state of intense love, and sometimes in a state of it less intense ; for it has its highest and lowest degrees : when their love is at the highest, their light and heat are then the greatest, and consequently their glory and joy ; and when their love is at the lowest, then they may be said to be in the shade and in the cold, as their brightness is obscured, and their state unjoyous (*) ; but they return from the lowest up again to the highest, and from one degree to another by various successions, like to the changes in this world between day-light and twilight, heat and cold, morning, noon, and night ; and also according to the various seasons of the year : and there is also a correspondence between them : thus morning answers to their state of love in clarity ; noon to their meridian state of

(*) However strange it may appear in our author, that he should describe the states of the angels as bordering at certain times upon obscurity and dejection, yet it seems highly credible, even upon a rational view of the matter, that perfect bliss, without intermission or abatement, is not compatible with the nature of created beings, nay, perhaps without some vicissitudes, would cease to be bliss : besides, something of diversity herein, as it recommends and heightens enjoyment, may be of moral use even to the angels, as was observed in a preceding note. Let it be added, that probably those angels, which are most highly graduated in excellence and bliss, may, at certain short intervals, experience the greatest depressions, or deprivations of joy, as the most favoured servants of God are oft times most debased here, that they may be made meet to partake of a more exalted inheritance hereafter. Tr.

wisdom ;

wisdom ; evening to their wisdom in a degree of obscurity ; and night to a state of deprivation as to both ; though it must be noted, that there is no correspondence between night, and any state of the angels in heaven, but only with the state of those that are in hell (119), as the former never suffer a total deprivation of their love and wisdom ; and therefore the twilight before day is the correspondent to their lowest state. From this law of correspondency it is, that *Day* and *Year* in the Word signify the states of life in general, and *Heat* and *Light*, love and wisdom ; morning, the first and most intense degree of love ; noon, wisdom in its most luminous state ; evening, wisdom in some degree of obscurity ; and night, a total deprivation of both love and wisdom (120).

156. Together with the interior states of love and wisdom in the angels, is also changed the state of various things without them that are the objects of sight, for these vary their appearance according to the inward state of the angels (*) : but this will be treated of under the articles of *Representatives* and *Appearances* in heaven.

157. Every angel is subject to these changes, and also undergoes them, and also every angelical society in common, but one differently from another, and that because of their difference as to love and wisdom ; for they who are in the centre of a society are in a more perfect state than those who are nearer to its periphery, see n. 23, 128 : but to dwell on the particular

(119) That in heaven there is no state corresponding to night, but only to the morning twilight, n. 6110. That the morning twilight signifies a middle state between the highest and lowest, n. 10134.

(120) That the vicissitudes of states in heaven, in respect to illumination and perception, answer to the times of day in this world, n. 5672, 5962, 6310, 8426, 9213, 10605. That *Day* and *Year* in the Word signify all states in general, n. 23, 487, 488—4850, 10656. That *Morning* signifies the beginning of a new state ; and also the state of love, n. 7216, 8426, 8427, 10114, 10134. That *Evening* signifies a state of declining light and love, n. 10134, 10135. That *Night* signifies a state void of love and faith, n. 221, 709, 2353, 6000, 6110, 7870, 7947.

(*) This is imaged to us in this our natural world, in which things appear to us according to the frame and state of mind that we are in : how dull, how ghastly do things appear to the view of the spectator, when under trouble or melancholy ! Can we avoid observing here on the folly of those who seek for happiness in external things, whilst they neglect to cultivate and cherish that inward sense or state, which alone can give good relish to them ?

differences

differences would be too prolix, as the changes in every one are according to the quality of his love and faith, so that one may be in his full splendor and joy, whilst another may be eclipsed and in his joyless state, and this even in the same society; each society also has its respective difference in this respect, both in the celestial and the spiritual kingdom. The difference in the changes of their states is in general like that of the days in the different climates here on earth, where it is morning to some, whilst it is evening to others; summer to one country, at the same time that it is winter to another.

158. I have received light from heaven as touching these changes there, and been informed by the angels with respect to the causes of them, which are several. First, that the delights of life, and the joys of heaven, would by degrees suffer diminution, if they were to continue always the same, as happens to those who always go on in the same round of pleasures. Another reason is, that self love is a property inherent in angels as well as men; that this is contrary to the laws of heaven, and that the angels excel in love and wisdom only so far as they are kept from it by the Lord; and as otherwise, they would be carried away by this propensity (121), therefore these vicissitudes of states are appointed for good to them. A third cause is, that it may serve as a means of their higher perfection, by keeping them habitually in the love of the Lord, and restraining them from self love; and also to increase their relish for the delights of good (122), by such occasional suspensions of them. They farther added, that the Lord does not produce these changes in their states from himself, seeing that, as a sun, he never withholds his heat and light, or love and wisdom; but that the hindrance is in themselves, by giving way to that principle of self, which renders them unreceptive of those blessings; which

(121) That self-love is a property inherent in man, n. 694, 731, 4317, 5660. That this must be alienated, in order to the enjoyment of the Lord's presence, n. 1023, 1044: and that accordingly it is actually alienated, so long as any one perseveres in the principle of good by preservation from the Lord, n. 9334, 9335, 9336—945, 9938.

(122) That the angels advance in degrees of perfection eternally, n. 4803, 6648. That in the heavens no one state is exactly like another, whence a constant progress in perfection, n. 10200.

they illustrated by a comparison with our sun and earth, observing that the successive changes from heat to cold, and from light to darkness on this our globe, are not owing to the sun, which continues always the same, but to the form, situation, and revolutions of the earth.

159. It has been given me to behold, how the Lord appears as a sun to the angels of the celestial kingdom, in their first state, how in their second, and how in their third state: and first, his appearance was as that of a sun of a bright red colour, and glittering with a splendor surpassing all description. It was told me, that such was the appearance of the divine glory to those angels in their first state [of highest love]: afterwards there appeared a large dusky circle or belt round the sun, whereby its bright redness and splendor were much abated; I was informed, that such was its appearance to the angels in their second state. After this, the circle or belt before mentioned appeared of a still darker complexion, which still farther diminished the sun's splendor, and so on gradually, till at length its glittering redness was changed to a pale colour; such was the appearance of the sun to the angels in their third state. After these mutations, this pale sun seemed to pass on the left towards the moon of heaven, and to join itself to her, whereby her splendor was exceedingly augmented; I was told, that hereby was represented the fourth state of the celestial angels, and the first or highest of the spiritual angels; and that these changes take place in both kingdoms successively, but not in every society therein at the same time: nor are these changes at any fixed periods, but befall the angels sooner or later, without any knowledge of their approach. Moreover, they said, that these were not real changes in the sun itself, but only so many appearances depending on the successive changes in the states of the angels, so far as the Lord, as represented by the sun, appears to every one according to the quality of his state; as for example, bright and ruddy to those that are in the degree of intense love; less so to such as are in an inferior degree of it, and so on to quite pale, as their love departs; and that the quality and degree of their states is represented by that dim circle, which apparently superinduces these variations in the lustre and light of the sun.

160. When

160. When the angels are in their lowest state, or property of self love, they decline into sadness: I have conversed with some of them in this state, and was witness to their dejection; but they told me, that they hoped to be soon restored to their heavenly state; for it is heaven to them to be delivered from propriety or self love.

161. The infernal spirits also have their change of states; but of this hereafter, where we shall treat of Hell.

Of Time in Heaven.

162. However all things go on in heaven according to succession and progression, as in this world; nevertheless, the angels have no idea of time or space, nor any notion concerning them: we shall here treat of time in heaven, and hereafter of space, under its proper article.

163. That the angels have no idea of time, though all things go on successively with them in like manner as with us, is owing to there not being years and days in heaven, but only changes of condition; now as the former constitute times, so the latter are called States.

164. By times on earth, we mean the sun's apparent progress from one degree of its annual orbit to another, so constituting that period of time which we call a year; and also its apparent diurnal revolution round the earth, which we call a day; and these according to stated vicissitudes: but it is otherwise with the sun in heaven, which makes no such progressions and revolutions, to constitute years and days, but only apparent changes of states in the angels, and these according to no stated rules, as was observed in a preceding article; hence it is, that the angels can have no idea of time, but only of state in room thereof, see *State* above, n. 154.

165. As the angels derive no idea from time, after the manner of men, so neither have they any conception of its divisions, as of years, months, weeks, days, hours, to-day, to-morrow, yesterday, &c. inasmuch, that when they hear of these distinctions by men (to whom they are always present by divine appoint-

appointment) in the room thereof they substitute states, and such things as appertain thereto; thus changing the natural idea of a man into the spiritual idea of an angel: hence it is, that times in the written Word signify states, and the distinctions of time, as mentioned above, such spiritual things as correspond thereto (123).

166. It is the same with all things that owe their existence to time, as the four seasons of the year, called Spring, Summer, Autumn, and Winter; the four times of the day, morning, noon, evening, and night; also with the four ages of man, as infancy, youth, manhood, and old age; and in like manner with other things, which derive their being from time, or succeed according to it: when any of these are present to the mind of man, his thoughts thereon are regulated by time, but those of an angel by state; thus the latter changes the idea of spring and morning into the idea of love and wisdom, as in their first state with the angels; summer and noon into the idea of love and wisdom, as they are in the second state; autumn and evening, as they are in their third state; and night and winter into the idea of the absence of love and wisdom, and so constituting a hellish state; and hence it is, that such states are signified by such times in the written Word, see above, n. 155. Thus we see how the ideas of natural things in the mind of a man are converted into corresponding spiritual ideas in the mind of an angel present with man.

167. As the angels have no notion of time, so do they form a very different idea of eternity from that of men: by *Eternal*, the angels conceive a state without end, but not a time without end (124). As I was once thinking on the subject of eternity, I found, that by my ideas of time, I could form a conception of what might be to eternity, or without end, but not of what

(123) That *Times*, in the Word, signify *States*, n. 2788, 2837, 3254—10133, 10605. That the angels never think of time or space, n. 3404. The causes why, 1274, 1382—7218, 7381. What *Year* signifies in the Word, n. 487, 488—10209. What, *Month*, n. 3814. What, *Week*, n. 2044, 3845. What, *Day*, n. 23, 487, 488, 10605. What, *To-day*, n. 2838, 3998—6984, 9939. What, *To-morrow*, n. 3998, 10497. What, *Yesterday*, n. 6983, 7124, 7140.

(124) That men think of eternity from time, but the angels not from time, n. 1382, 3404, 8325.

has been from eternity, nor consequently of what God did from eternity before the creation : and being troubled in my mind at this, I found myself exalted to angelical illumination concerning eternity, and given to know, that as to things eternal, we are not to take our measure of thinking from time, but from state ; and that by this means we may form a conception of what has been from eternity ; which I experienced to be the case.

168. When the angels converse with men, they never speak to them from those natural ideas which are common and proper to man, as these are all derived from time, space, materiality, and things analogous thereto ; but from their own spiritual ideas derived from states, and their various mutations within and without the angels : however, these ideas of the angels, though spiritual, yet when they enter the minds of men instantaneously, and as of themselves, convert into such natural ideas as are proper to men, and correspond to the spiritual ones, though imperceptibly both to the angels and men ; and the case is the same with the heavenly influx in man. On a certain time there were some angels who had access to my mind, in which were many natural thoughts borrowed from time and space ; but, as they could form no conception of them, they immediately withdrew ; on which I heard them say, that they were darkened and confused. I had also the following convincing experiment how far the angels are strangers to every idea of time : one of them, who was more receptive of natural knowledge, and with whom, on that account, I was by degrees able to converse as one man with another, at first did not know what I meant by time ; and so was obliged to explain to him how our sun, by its apparent revolutions round the earth, constituted what we call days and years ; how the year was divided into four seasons, and also into months and weeks, and the days into twenty-four hours ; and that these divisions took place regularly at stated periods, from whence the idea of times originates ; on hearing which he wondered, saying, that he had no other notion of these, but as states. In the course of our conversation, I said, that we men shewed our assent to the truth of there not being time in heaven, by our familiar forms of expression concerning the deceased, as

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that temporal things were over with them ; that they had passed through time, or left this world, and the like. I told him, moreover, that some seemed conscious that times in their origin were no other than states, inasmuch as they so nearly corresponded to the state of their affections and feelings, seeming short to those who are in pleasing and joyous frames ; tedious to those that are sorrow and sadness ; and different according to the state of our hope, or expectation : and therefore hence it is, that the learned are so much puzzled in their investigations concerning the nature and essence of time and space, and that some among them are agreed, that they are only relative to man during his existence in this natural world.

169. The mere natural man may here be led to fancy, that if he were deprived of his ideas of time, space, and material things, he should in that case be stript of the faculty of thinking, forasmuch as they are the fundamentals of all his thoughts (125) : but, on the contrary, let him know, that so far as his thoughts are confined to time, space, and material things, in such proportion are they limited and narrowed ; and only so far at liberty and enlarged, as they are disengaged from these subjects, as hereby soaring above the contracted regions of corporeal and earthly things : hence proceeds the sublime wisdom of angels, which is incomprehensible by ideas of so low an extraction.

Of Representatives and Appearances in Heaven.

170. The man who thinks only from natural light, cannot comprehend that there should be any resemblance between things in heaven and in this world, and that because from such light he has accustomed himself to think, and confirmed himself in the notion, that angels are only mere minds, or a kind of æthereal spirits, and as such have not senses like men, nor

(125) That man cannot think, without having some idea of time ; but that it is otherwise with the angels, n. 3404.

eyes ; and if not eyes, consequently not objects of sight ; whereas they have all the senses that men are gifted with, and those in a more exquisite degree of perfection ; and the light in which they see is far brighter than ours. That angels are men in a perfect form, and endowed with every sense, see above, n. 73 to 77 ; and that the light in heaven is far more splendid than any light in this world, n. 126 to 132.

171. It is hard to describe the various kinds of things that are seen by the angels in the heavens : let it suffice to say, that in the main they resemble those on earth, though in form more perfect ; and far excelling in abundance. That such things are in the heavens is given us to understand by those which are recorded as seen by the prophets, and in particular by Ezekiel, concerning the new temple and the new earth, as described from ch. xl. to xlviii : by Daniel, from ch. vii. to xii : by John, from the beginning to the end of the Apocalypse ; and by others as recorded in the prophetic and historical parts of the written Word. Such things were seen by them when heaven was opened to them, or, which is the same thing, when their inward sight, which is the sight of the spirit of a man, was opened to see things in heaven, for these are not to be seen by the bodily, but spiritual eye only ; and this is opened, according to the good pleasure of the Lord, when a man is withdrawn from the natural light, which is the light of his bodily senses, and exalted to the spiritual light, which is the proper light of his spirit ; and in this light have I beheld things that are in the heavens.

172. However, the visible things in the heavens, though, in respect to a great part of them, they resemble the things on earth, yet they differ from them in regard to their essence, inasmuch as the former derive their existence from the celestial sun, but things on earth [*proximately*] from the sun of this world : the former are called spiritual, and the latter are called natural.

173. Things in the heavens exist not in like manner with things on earth ; in the former, all things are formed by the Lord according to correspondency with the interior [*cum interioribus*] of the angels ; for with the angels are things interior
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and exterior; the former have relation to love and faith, and consequently to will and intellect as the receptacles of them, and their exterior things correspond to those that are interior, see above, n. 87 to 115. This may be illustrated by what has been said before of the heat and light of heaven, viz. that the angels possess a heat according to the quality and degree of their love, and a light according to the quality and degree of their wisdom, see n. 128 to 134; and so other things in like manner, which are the objects of their senses.

174. When I have had the privilege to be in company with the angels, all things about them appeared to me in the same manner as things do on earth, and that with such clearness of perception, that I seemed to be in some royal palace in this world, conversing with them, as one man converses with another.

175. As all things that outwardly correspond to things that are inward do also represent them, therefore they are called REPRESENTATIVES; and as they vary according to the variation of such interior things, therefore they are called APPEARANCES, though the things which present themselves to the sight of the angels, and are perceived by their senses, make as distinct and clear impressions as things on earth, and more so, for they have a real and substantial existence, though there are some which are mere appearances without substance, viz. such as have no relation or correspondence to things interior (126); but of these hereafter.

176. One instance, by way of illustration, shall here be given, to explain what is meant by corresponding appearances.

(126) That all things that appear among the angels are representatives, n. 1971, 3213 to 3226—9576, 9577. That the heavens abound with representatives, n. 1521, 1532, 1619. That the nearer to the centre, the more beautiful they are, n. 3475. That they are realities, as being from the light of heaven, n. 3485. That the divine influx assumes the form of representatives in the superior heavens, and descends thence to the inferior, n. 2179, 3213—9577. They are called representatives, which appear to the sight of angels in such forms as are known in nature or this world, n. 9574. That things internal are thus changed into external, n. 1632, 2987 to 3002. What kinds of representatives in heaven, illustrated by various examples, n. 1521, 1532, 1619—9090, 10278. That all things which appear in heaven are according to correspondency, and called representatives, n. 3213 to 3226—9576, 9577. That all things which correspond, do also represent and signify their archetypes, n. 2890, 2987, 2971, 2989, 2990, 3002, 3225.

To

To such of the angels as excel in knowledge do appear delightful plantations and gardens, abounding in all kinds of trees and flowers, where beautiful rows of trees form arched vistas, and other pleasing walks, diversified with exquisite skill, not to be described. Here the highly intellectual angels take their walks amidst various kinds of trees and flowers not known in this world, sometimes gathering the flowers, and dressing up garlands for the children of Paradise, whilst the spreading branches, decorated and enriched with fruit, emblematically represent the interior good qualities of these intellectual happy beings; for such plantations, gardens, fruit-bearing trees, and flowers, are correspondent to their high understanding and wisdom (127). That there are such delightful scenes as these in the heavenly world, some good people here, who have not obscured their celestial notices of these things by their fallacious natural reason, are fully convinced of; and accordingly are not only used to think, but to say, as concerning heaven, that many more things are there than "ear hath heard, or eye hath seen" on earth.

Of the Garments in which the Angels appear to be clothed.

177. As the angels are heavenly men, and live together as men do on earth, so also have they garments, dwellings, and many other like things in common with us men, but with this difference, that as they themselves are in a more perfect state, so likewise are all things that belong to them: thus, for instance, as the angelical wisdom excels the human beyond expression, so do all things about them, and that are perceived by them, for

(127) That Garden and Paradise signify understanding and wisdom, n. 100, 108, 322c. What the Garden of Eden, and Garden of Jehovah signify, n. 99, 100, 1588. How magnificent paradisiacal things appear in the other world, n. 1122, 1622, 2296, 4528, 4529. That trees signify the perceptions and cognitions from which understanding and wisdom originate, n. 103, 2163, 2682, 2722, 2972, 7692. That fruits signify the goods of love and charity, n. 3146, 7690, 9337.

these are correspondent to the wisdom that is within them, see above, n. 173.

178. The garments with which the angels are invested have, like other things, a corresponding relation to their interior perfections, and consequently a real existence, see above, n. 175. Now their vestments correspond to their degrees of understanding and wisdom, and therefore they appear arrayed accordingly; and as some excel others in intellectual endowments, (n. 43, and 128) their garments are suitably adapted to their different distinctions therein: such as are most highly intellectual appear in glittering flame-coloured robes, and some in shining vestments; they who are intellectual in a lower degree are in white, or pale-coloured, but not shining garments; and those who are so in the lowest degree wear raiment of different colours respectively: but the angels of the third or inmost heaven appear naked (*).

179. As the garments of the angels correspond to their understanding, so do they also correspond to truth, as all right understanding is from divine truth, and therefore it amounts to the same thing, whether you say, their clothing is according to the one or the other. That the vestments of some glister as from flame, and those of others are of a shining light, is because flame corresponds to good, and light to truth from good (128):

(*) From this last particular given us by the author, it seems, that Adam and Eve, before the fall, represented the state of the angels of the third heaven; for they were naked, and were not ashamed. To the pure all things are pure, and with respect to such no part of the human body wants a covering; for perfect innocence knows no shame, as it needs none; whilst consummate guilt, that can even glory in its shame, knows no modesty to conceal that shame. Little children, who have a relative or comparative purity, as free from actual sin, may serve to image to us the truth of the foregoing remark, and to indicate how consciousness of guilt, producing shame, is the fruit of that tree, by which comes the knowledge of good and evil. If then garments only became necessary to us by the loss of innocence, how great must appear the folly of those, who turn that into an occasion of pride, which first took its rise from sin, and continues to be the badge and evidence of their shame. Tr.

(128) That garments in the Word signify truths from correspondence, n. 1073, 2576—7692; and that because good is invested with truth, n. 5248. That a covering also signifies the intellectual part, as this is the recipient of truth, n. 6378. That white linen garments signify truths from a divine origin, n. 5319, 9469. That flame signifies spiritual good, and the light of it truth from that good, n. 3222, 6832.

that

that the garments of others are white and pale without splendor, and some of different colours, is because divine good and divine truth are less splendid, and also differently received in those, whose intellectual faculties are of the lower degrees (129). White and pale do also correspond to simple truth (130), and colours to the different kinds and measures of it (131). That the angels of the inmost or third heaven appear unclothed, is because they are in perfect innocence, and innocence is the correspondent to nakedness (132).

180. As the angels are clothed with garments in heaven, therefore did they appear in like manner to the prophets, and also at our Lord's sepulchre, with "raiment white as snow," Matt. xxviii. 3. Mark xvi. 5. Luke xxii. 4. John xx. 11, 13. as likewise those who were seen in heaven by John, Apoc. iv. 4. And as all wisdom is from divine truth, therefore our Lord's raiment, at his transfiguration, was "shining, and exceeding "white as snow," Mark ix. 3. That light corresponds to divine truth proceeding from the Lord, see above, n. 129. Therefore it is, that *Garments* in the Word signify *Truths*, and hence understanding; thus in John, "They which have not "defiled their garments shall walk with me in white, for they "are worthy: he that overcometh, the same shall be clothed "in white raiment: blessed is he that watcheth and keepeth his "garments," Rev. iii. 4, 5. xvi. 15. And of Jerusalem, by

(129) That angels and spirits appear clothed according to their truths, or intellectual powers, n. 165, 5248—10536. That the garments of angels are shining, or otherwise, n. 5248.

(130) That white in the Word signifies truth, because from a heavenly light, n. 3301, 3993—4922.

(131) That colours in heaven are variegations of light of heaven, n. 1042, 1043, 1053—4922. That colour signify various things relating to understanding and wisdom, n. 4530, 4922, 4677, 9466. That the precious stones in Urim and Thummim, according to their colours respectively, signified the whole of divine truth from divine good, n. 9865, 9868, 9905. That colours, so far as they partake of red, signify good; and so far as they partake of white, they signify truth, n. 9476.

(132) That all in the inmost heaven are innocences, or perfect in innocence, and therefore appear naked, n. 154, 165, 297—9960. That innocence is represented in heaven by nakedness, n. 165, 8375, 9960. That to the innocent and chaste nakedness gives no shame, because they are free from all offence, n. 165, 213, 8375.

which

which is meant the true church (133), is said in Isaiah, "Awake, Awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem," lii. 1. And in Ezekiel, "I girded thee about with fine linen, and covered thee with silk: and thy raiment was of fine linen and silk," xvi. 10, 13. not to mention many other places: but he that is not in the truth, is said, not to be "clothed with a wedding garment: and when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he said unto him, Friend, how camest thou in hither, not having a wedding garment? Wherefore he was cast into outer darkness," Mat. xxii. 12, 13. By the marriage house is to be understood heaven and the church, from the union of the Lord therewith by his divine truth; and therefore the Lord is called in the Word, the Bridegroom and Husband, and heaven with the church, the Spouse and the Wife.

181. That the garments of the angels not only appear such, but really are what they appear to be, is evident both from their sight and feeling: and also they have change of raiment, which they put on and off, and lay by for future use, as occasion may require: and that they appear clothed differently at different times, I have been eye-witness to a thousand times: I also asked them whence they had them; they answered, by the gift of the Lord, and that sometimes they found themselves clothed therewith without their knowledge. Moreover, they said, that their garments were varied according to the variation of their states; that in their first and second state they were of a shining white, but in their third and fourth something darker, and that according to the rules of correspondency, as the changes happened in respect to their understanding and wisdom, of which see above, n. 154 to 161.

182. As in the spiritual world every angel has garments adapted to and representative of his intellectual gifts, or according to the particular truths which form his understanding; so likewise the infernal spirits, who are destitute of all truth, appear also in their garments, but such only as are ragged and

(133) That Jerusalem signifies the church, wherein the true doctrine is taught, n. 402, 3654, 9166.

filthy,

filthy, each according to the kind and degree of his folly and madness, nor can any others suit them; however, the Lord allows them clothing, that their nakedness and deformity may not appear.

Of the Habitations and Mansions of the Angels.

183. As the angels live in societies, as men do on earth, so in like manner they have their particular dwellings, and these different according to their states of life respectively, magnificent to those who are worthy of greater honour, and less so to those of inferior degree. I have sometimes discoursed with the angels concerning their dwellings, and told them, that among us at this time scarcely any believed that they were so accommodated, some because they are not visible to them; some because they have no notion of angels being men; some because they suppose the angelical heavens to be the same that they behold with their eyes; and as these appear to them no other than void space, and fancying at the same time that the angels are only thin ætherial forms, therefore they conclude that they hover in the æther: besides, as they have not the least notion of any thing spiritual, so neither can they conceive how there can possibly be in the spiritual world things like to those in the natural. The angels replied, that they knew that such ignorance prevailed on earth at this time, and wondered at it, more especially in the Christian church, and therein more among the learned, than among those whom they called the illiterate and simple; adding moreover, that they might gather from the written Word that angels are men, as having appeared of old always as men, and from the Lord's having risen again, and ascended with his entire humanity; and if the angels are men, that they must of consequence have habitations or dwellings, and not as some foolishly (madly they termed it) suppose, hover in the air, or because they are called spirits, are therefore no other than a breath of wind. They likewise said, that such might emerge from their present ignorance as touching these matters, would they but drop their

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prejudices,

prejudices, and not bewilder themselves by starting questions and doubtful disputations, whether these things be so or not, since there are in the mind of every man certain plain, common notices or impressions concerning the truth of angels being men, and dwelling in heavenly mansions, far excelling any structures here on earth; but that these common notices or impressions (which are from above) are obliterated when men exercise themselves in vain reasonings, and bring the subject into question with their logical ambiguities and subtle reasonings; which is principally the case with the learned, who, by their *oppositions of science falsely so called*, darken divine truths, and render their minds inaccessible to the light of heaven. And just so it is with respect to their belief of the state of the soul after death: he that is conversant on this subject without puzzling his head with the curious disquisitions of the learned concerning the nature of the soul, and its reunion with the body, readily takes for granted, that man enters upon a new life after death, and passes into the society of angels, if he has lived well, where he is entertained with ravishing scenes, and feels joy unspeakable; but no sooner does he bend his mind to philosophical reasonings upon the subject, or to consider it by some learned hypothesis concerning soul and body, and their mutual relations and communications, but he loses his former faith, and falls into doubting.

184. But it will bring the matter more home, to alledge instances drawn from experience: as often as I have conversed with the angels face to face, it was in their habitations, which are like to our houses on earth, but far more beautiful and magnificent, having rooms, chambers, and apartments in great variety, as also spacious courts belonging to them, together with gardens, parterres of flowers, fields, &c. Where the angels are formed into societies, they dwell in contiguous habitations, disposed after the manner of our cities in streets, walks, and squares: I have had the privilege to walk through them, to examine all round about me, and to enter their houses; and this when I was fully awake, having my inward eyes opened (134).

(134) The angels have their cities, palaces, and houses, n. 940, 941, 942, 1116, 1626, 1627, 1628, 1630, 1631, 4622.

185. I have

185. I have seen also the palaces in heaven, the magnificence of which exceeds description, the roofs glittering as with pure gold, and the floors as with precious stones; but some more splendid than others; the inner apartments likewise were ornamented beyond all human conception. On the south side were gardens, where all things appeared with radiant lustre, certain trees bearing leaves of a silver hue, and fruit that glittered like burnished gold, whilst flowers in the borders, by a beautiful arrangement of their colours, presented, as it were, rainbows to the eye of the spectator: at the end of the walks fresh palaces rose to the view, and terminated the prospect. Such is the architecture and beautiful scenery in heaven, inasmuch that it may well be said, that the very principle of art appears there in its effects, and no wonder, when we consider such art is heavenly: and yet the angels said, that not only like things, but others beyond number of still higher degrees of perfection, were at times exhibited to their view by the goodness of the Lord, for their recreation and entertainment; and yet that the intellectual pleasure they received therefrom was greater than the sensible, and that, because in all and singular of those objects they discerned correspondency, and through their correspondents the divine things which they represented.

186. As touching correspondences I learned, that not only palaces and houses, but likewise all things within and without them were relative to the interior divine gifts and qualities in the angels; that house in general corresponded to the principle of good in them, and the particular things therein, to the different species or kinds of good (135); as the things without their houses, to the truths relative to and proceeding from such good respectively, and also to perceptions and knowledge of different kinds; and as they correspond to the principles and different species of goodness and truth [*bonis et veris*] which are in them by influx from the Lord, so also do they correspond to

(135) That a house, with the things in it, signify things pertaining to the mind, or interior state of man, n. 710, 2233—7929, 9150, and consequently his state as to things good and true, n. 2233, 2234—7929. That chambers and inner apartments signify such of them as are more interior, n. 3900, 5994, 7353. That the roof of a house signifies what is inmost in his mind, n. 3652, 10184. That a house of wood signifies things of the quality of good, and a house of stone, things of truth, n. 3720.

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the prevailing principle of love in them, and to their understanding and wisdom originating thence, for love originates in good, wisdom in goodness and truth [*Sapientia est boni et simul veri*] and intellectual knowledge proceeds from that truth which is the offspring of good [*veri ex bono*]. The sight of the fore-mentioned corresponding objects excites in the minds of the angels these perceptions, which yield more delight to their intellectual faculties, than the objects themselves to their exterior senses.

187. Hence it appears why the Lord applied to himself the name of the temple at Jerusalem, John ii. 19, 21. (136); and why the New Jerusalem appeared to be of pure gold, its gates of pearls, and its foundations of precious stones, Apoc. xxi. viz. because the temple represented the Divine Humanity of the Lord; the New Jerusalem signifies the church hereafter to be established on earth; the twelve gates, the truths which lead to goodness; and the foundations, those essential truths on which the new church is to be built (137).

188. The angels which constitute the celestial kingdom, or third heaven, dwell mostly in lofty places, which appear as mountains; those of the spiritual kingdom or middle heaven, in places of less eminence; and those of the lowest or first heaven in rocky situations, and all this from correspondency; for the more interior states correspond to visible eminences, and the more exterior to inferior places (138); and therefore it is that mountains in Scripture-language signify celestial love; hills, spiritual love; and rocks, faith (139).

(136) That the house of God, in its highest sense, signifies the Divine Humanity of the Lord with respect to divine good; the temple the same, in respect to divine truth; and in a comparative sense, heaven and the true church, in respect to goodness and truth, n. 3720.

(137) That Jerusalem signifies the church, in which is true doctrine, n. 402, 3654, 9166. That gates signify introduction into, or initiation in the doctrine of the church, and through the doctrine into the church, n. 2943, 4478. That foundation signifies truth, on which heaven, the church, and its doctrine are founded, n. 9643.

(138) That in Scripture-language things of a more interior kind are expressed by outward things of a superior kind, and signified by them, n. 2148, 3084, 4599, 5146, 8325. That *high* signifies *inward*, and also heaven, n. 1735, 2148, 4210, 4599, 8153.

(139) That in heaven there appears to be mountains, hills, rocks, valleys, and different kinds of earth, altogether like what we see here, n. 10608. That on the mountains

189. There are likewise angels which live not in societies, but dispersed in separate houses : such dwell in the middle parts of heaven, as being the best of the angels.

190. The mansions inhabited by the angels are not built by them, as we build ours, but are the gift of the Lord to them, to each according to his reciprocity of goodness and truth ; and they also are subject to some changes, accordingly as variations happen in the inward state of the angels, concerning which above, n. 154 to 160. The angels live in a constant sense of their dependence on, and gratitude to the Lord for all that they possess, and all that they stand in need of he freely gives them.

Of Space in Heaven.

191. Though all things in heaven appear to exist in place and space after the manner of this world, nevertheless the angels have no idea of either : now as this cannot but appear a paradox, and is a subject of great importance, I proceed to the explanation of it.

192. All progressions and advances in the spiritual world are caused by change of states in the interior, nor are they any otherwise (140) ; accordingly I have been taken up by the Lord

mountains dwell the angels, who excel in the good of love ; on the hills those that excel in charity or love of their neighbour ; on the rocks those that walk by faith, n. 10438. That therefore by mountains in Scripture is signified the good of love, n. 795, 4210—10438, 10608. By *hills*, the good of charity, n. 6435, 10438. By *rocks*, the good and truth of faith [*bonum et verum fidei*] n. 8581, 10580. That *stone*, from whence comes rock, in like manner signifies the truth of faith, n. 114, 643, 1298—10376. Hence that by *mountains* is signified heaven, n. 8327, 8805, 9420. And by the top of a mountain, the supreme part of heaven, n. 9422, 9434, 10608. That therefore the angels celebrated their religious worship on mountains, n. 796, 2722.

(140) That places and spaces in the Word signify states, n. 2625, 2837, 3356, 3387, 7381, 10578. Proved from experience, n. 1274, 1277, 1376 to 1381—10578. That distance signifies difference in the states of life, n. 9104, 9967. That movements and changes of place in the spiritual world are from changes in the life's states, n. 1273, 1274, 1275, 1377, 3356, 9440 ; as also progressive motion, n. 9440, 10734 ; illustrated from experience, n. 1273 to 1277, 5606 ; that hence it is, that in the Word, *to walk*, signifies to live, and also the progress of life, as also does journeying, n. 3335, 4554, 4585—8557. To walk with the Lord means the same as living agreeably to his will, n. 10567.

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into heaven, and have been in different worlds in the universe as to my spirit, whilst my body was all the while here on earth in the same place (141): and so it is with the angels, for to them distances are nothing, and if nothing, so neither is space any thing, but instead thereof are their states and changes, and changes therein.

193. As progressions are effected this way, it is evident that the approximation to, and elongation from persons reciprocally, consists in the similarity or dissimilarity of their interior states respectively, they who are in the former approaching near to one another, and such as are in the latter separating from each other; and that spaces in heaven are nothing more than their external states corresponding to their internal ones: so also it is that the heavens are distinct from one another, as also the societies in each heaven, and every individual of a society: hence likewise that the different hells are totally separated, and in opposition to the heavens, as being by conditions and qualities diametrically contrary to one another.

194. From the same cause it comes to pass, that in the spiritual world one becomes immediately present to another, who intensely desires his company, for by that means he sees him in thought, and enters into the same state with his; and, on the contrary, that one is separated from another in proportion to his aversion to him: and as all aversion proceeds from contrariety of affections, and dissent of minds, hence it appears oftentimes, that many who continue together whilst they agree, immediately disappear on the first quarrel.

195. So likewise when any one takes a walk from one place to another, whether in the city he belongs to, in the squares, gardens, or on a visit to any of another society, he reaches the end of his walk sooner or later, according to the greater or lesser earnestness of his desire to be there, the way, though the same in itself, appearing shorter or longer in proportion to such desire: this I have often seen and wondered at. Hence it is plain, that distance, and consequently space in heaven, are alto-

(141) That man, in spirit, may be conveyed to a great distance by change of states, his body remaining in the same place: this from experience, n. 9440, 9967, 10734. What it means to be led by the spirit to another place, n. 1884.

gether relative to the interior states of the angels, and therefore that the idea of space enters not into their thoughts (142).

196. This may be illustrated from what passes in the mind of man, in which there is no space, but every thing that he intensely thinks of appears present to him: in like manner, every one that reflects on the matter must know, that space is no object of sight, any farther than he borrows the idea of it from intermediate objects, and from what he has learned of distance by experience: now this proceeds from the following cause, viz. that in what is continuous we have no precise idea of distance, but from things that are not continuous (*): and this is still more strongly the case with the angels, as their seeing is corresponding to and one with their thinking, and their thinking with their affections, and as things appear to them near or remote, and in all their variations, according to their inward states, as has been shewed before.

197. Hence, that in Scripture-language, by places, spaces, and all things that carry in them any idea of space, we are to understand things pertaining to states; thus by distances, as near, far off, ways, journeys, wandrings; by miles, furlong, fields, gardens, cities, streets, and going from one place to another; also by measures of various kinds, as long, broad, high, and deep, and innumerable other things, as most of the ideas

(142) That places and spaces appear according to the interior states of angels and spirits, n. 5604, 9440, 10146.

(*) It will be somewhat difficult for the reader, that is not of a philosophical turn of mind, to take the author's meaning in this place. It may appear something clearer, if expressed thus: Were any one surrounded only by space, as it consists of no distinct visible parts, but is all one continued sameness, he would not be able to form any notion of distance therein; but were bodies of visible dimensions introduced into it, they would interrupt the continuity, and serve as so many measures of space, by having a relative distance one from another: thus place, which arises from the different situation of bodies, becomes the measure of space, by giving to it distinction. Eternity also is of like consideration, as having no division or distinction in itself, but borrows them from time, as time has its measures only from the successions of bodies and sounds, according to their impressions on the senses. Thus do things discontinuous and finite give us some, though inadequate, notions of things continuous and infinite, whilst they leave us utterly incapable of forming any positive idea of them as they are in themselves: so full of inconceivable mystery is every thing infinite and eternal, and abundantly sufficient to humble the pride of man, when he turns his thoughts to such subjects. Tr.

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in the human mind borrow something from space and time : to instance only in what is meant in Scripture by length, breadth, and height ; in this world what is called long, broad, or high, is so denominated from space ; but in heaven, where they have no ideas of space, by length is meant a state of good, by breadth a state of truth, and by height their respective difference as to degrees, of which in n. 38 ; and the reason of understanding these dimensions in such senses, is because that there *Long* is from East to West, where dwell the angels who excel in the good of love ; and *Broad* in heaven is from South to North, where the angels, whose chief eminence and distinction is in truth proceeding from good, have their habitations, see above, n. 148 : and *High* in heaven signifies both, according to their degrees respectively ; whence it is that length, breadth, and height have such significations in Scripture-language. Thus in Ezekiel, from ch. xl. to xlviii. where the measures assigned to the new temple and the new earth, together with their courts, doors, gates, chambers, windows, &c. are denominated according to length, breadth, and height : all which signify and typify the New Church, and the various species of good and truth therein ; and to what else can such measures be applicable ? And in like manner the New Jerusalem, as described by St. John in the following words : “ And the city lieth four square, “ and the length is as large as the breadth. And he measured “ the city with the reed, twelve thousand furlongs : the length, “ and the breadth, and the height of it are equal,” Rev. xxi. 16. Now, as by the New Jerusalem is here signified the New Church, so by those measures are signified the things pertaining to this Church : by length there is signified its good of love ; by breadth its truth, as the offspring of that love, and by height the degrees of both respectively ; as by the twelve thousand furlongs, the whole of its good and truth in their complex (*) : what other meaning can belong to, *the length, and the breadth,*

(*) As it appears from many parts of our author's writings, that numbers in Scripture signify things, so that the number twelve signifies the complex or aggregate of all the things of the kind mentioned ; thus, if *Good* be the predicament, the number twelve added to it makes it to signify all sorts of good ; if *Truth*, the same number added makes it to signify all truths. Tr.

and the height of it being equal? That by *Breadth* in the Word is signified truth, appears from those words of David, Pf. xxxi. 8. "Thou hast not shut me up into the hand of the enemy: thou hast set my feet in a large room [*in latitude*]. "I called upon the Lord in distress [*in straitness*]; the Lord answered me, and set me in a large place" [*in breadth*], Pf. cxviii. 5. So in Is. ch. viii. 8. and Hab. i. 6. and also in other places.

198. From what has been said it may appear, that though there be space in heaven, as well as here, yet no account is made of it there, but only of states; and that it is not measured there by distances, as in this world, but from and according to the interior state of the angels (143).

199. The true and principal cause hereof is, that the Lord is present to every one according to his faith and love (144), and that all things appear near or far off according to his presence, for this gives determination to all things in the heavens; on this depends the wisdom of the angels, and the extent of their mental powers; to this is owing the communication of all heavenly things; and hence it is that the angels think spiritually, and not naturally after the manner of men.

Of the Form of Heaven, according to which are regulated the Angelical Consociations and Communications.

200. As concerning the form of heaven, what has already been said on that subject may serve to give the reader some idea of it; as that it is uniform and similar to itself in all its parts, both great and small, n. 72; whence it is, that every society therein is a heaven in a lesser form, and every individual angel

(143) That in the Word, *Length* signifies *Good*, n. 1613, 9487. That *Breadth* signifies *Truth*, n. 1613, 3433, 3434, 4482, 9487, 10179. That *Height* signifies *Good* and *Truth*, according to their degrees respectively, n. 9489, 9773, 10181.

(144) That the Lord is adjoined to and present with the angels, in proportion to their reciprocity of love and charity from him, n. 290, 681, 1954, 2658, 2886, 2888—4524, 7211, 9128.

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a heaven in the smallest form, n. 51 to 58; and that as heaven in its whole or complex resembles one man, so does every society in a lesser, and every angel in the least form, n. 59 to 77: that in the middle are the wisest of the angels, and round about them towards the circumference those who less excel in wisdom respectively; the like regulation also takes place in every particular society, n. 43: that from East to West dwell the angels who are eminent in the good of love, and from the South to the North those who are eminent in truths derived from that good, all according to their degrees, and the same in every particular society, n. 148, 149. All these regulations are according to the form of heaven, and may serve to give us a general idea of it (145).

201. It concerns us the more to have some apprehension of the form of heaven, not only as all the societies of the angels are regulated by it, but also as it determines the method of their communications with one another; and if so, the extent of their thoughts and affections also, and consequently their understanding and wisdom, receive their determinations herefrom, inasmuch that the nearer any one approaches in himself to the perfect form of heaven, the higher is the degree of his wisdom: now whether we say of any one, that he is in the form of heaven, or in the order of heaven, it comes to the same, as the form of every thing is from the law of its order, and according to it (146).

202. It will be proper in this place to explain briefly what is meant by being in the form of heaven. Man was created after the image of heaven, and after the image of this world; as to the former internally, and as to the latter externally, see above, n. 57. (Now after the image, and after the form, mean the same). But inasmuch as man, by the evil in his will, and the false in his thoughts [*per falsa cogitationis inde*] in conse-

(145) That the universal heaven, with regard to all the angelical societies, is disposed or regulated by the Lord according to his own divine order, inasmuch as the divine presence in the angels constitutes heaven, n. 3038, 7211, 9128—10157. Of the heavenly form, n. 4040, 4041—9877.

(146) That the form of heaven is according to the divine order, n. 4040 to 4043, 6607, 9877.

quence

quence of the former, destroyed in himself the image or form of heaven, and in the room of it introduced the image or form of hell; therefore it is that man is born into the world in greater ignorance than any other animals, and to the end that the image or form of heaven may be restored in him again, it is become necessary for him to be instructed in things pertaining to the divine order, for, as was said before, the form of any thing is according to its order. The Word of God contains all the laws of divine order in the precepts therein delivered, and therefore as far as any one knows and keeps them, so far is his internal, or inward man, opened, and the order or image of heaven formed therein: hence appears what is meant by being in the form of heaven, viz. a life according to the divine laws (147) and order, as laid down in the Word of God.

203. As far as one is in the form of heaven, so far is he in heaven, nay, so far is a heaven in its lowest form, n. 57, and consequently in divine understanding and wisdom; for, as was said before, the thoughts of his mind, and the affections of his heart, extend themselves every way according to his form, and wonderfully communicate with the angelical societies there, and they with him (148). Some suppose that their thoughts and affections have no actual extent around them, but are shut up within them, because they view what they think of as within their own minds, and not at a distance; but this is a great

(147) That divine truths are the laws of order, n. 2247, 7995. That as far as any one lives according to order, consequently in good according to divine truths, so far only is he to be esteemed a man, n. 4839, 6605, 6626. That man is the proper subject of all things pertaining to divine order, and that by original creation he was a form of divine order, n. 4219, 4220, 4223, 4523—10156, 10472. That man is not now born in the principles of goodness and truth, but in the evil and the false, and consequently in contrariety to the divine order, and of consequence in mere ignorance, and therefore must of necessity be born again, or regenerated by the power of divine truth from the Lord, before he can enter again into the divine order, n. 1047, 2307, 2308—10286, 10731. That when the Lord forms man anew, or regenerates him, he disposes all things in him according to divine order, or fashions him to be a form of heaven, n. 5700, 6690, 9931, 10303.

(148) That every one in heaven partakes in a communication of life (which may be called an extension of it) with the angelical societies around him, in proportion to his quantity and quality of good, n. 8794, 8797. That thoughts and affections have the like extension, n. 2475, 6598 to 6613. That the angels are associated or separated according to their ruling affections respectively, n. 4111.

mistake,

mistake, for, as the sight of the eye extends to very distant objects, and is affected by them according to their nature, though at a great distance, so the interior sight of the understanding extends to the spiritual world, though it perceives it not, for the reason mentioned above, n. 196 : the only difference is, that the sight of the bodily eye is affected naturally, as from things in the natural world, and the intellectual sight is affected spiritually, as from things in the spiritual world, all which latter have relation to goodness and truth. That man is not conscious of its being thus with him, is because he does not apprehend that it is a real light which gives him understanding, and that without such light in his understanding he would not be able to think at all : concerning this light, see above, n. 126 to 132. There was a certain spirit, who believed that the power of thinking was from and within himself only, without any extension beyond himself, and consequently without communication with any society ; and to convince him of his error, all communication was cut off betwixt him and the societies next to him, on which he was not only immediately deprived of the power of thinking, but also fell down as dead, except that he flung about his arms like a child newly born : in a little time after, the communication was again opened, and according to its return he was gradually restored to the use of his understanding : hereupon, certain angels that were witnesses to this transaction, confessed that all thought and affection were by influx from communication, and consequently the whole of life, as the whole of the life of man consists in his thinking and being affected, or, in other words, that he can understand and will (149).

204. But

(149) That there is only one original life, from which all lives exist both in heaven and this world, n. 1954, 2021, 2536—5847, 6467. That the Lord is the sole fountain of that life, n. 2886 to 2889, 334—9276, 10196. That it is derived by influx to angels, spirits, and men, after a wonderful manner, n. 2886 to 2889, 3337, 3338, 3484, 3742. That this influx is from divine love, whose nature it is to communicate of its own, n. 3472, 4320 : and from thence it is, that life appears to man as properly his own, and not by influx, n. 3742, 4320. Of the joy which the angels receive (and whereof they assured me) from knowing that their life is by continual influx from the Lord, n. 6469. That evil people will not receive this truth concerning influx, n. 3743. That life even in evil men,
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204. But we are to take with us, that understanding and wisdom vary in all according to the kind of communication; they in whom these are formed from genuine and pure species of goodness and truth [*ex genuinis veris et bonis*] communicate with the angelical societies according to the form of heaven; but they whose understanding and wisdom are not formed of such goods and truths, but of such only as may consist with them, here the communication is in a sort broken and incoherent, as not being rightly conformable to the order of heaven: but as to those who have no true understanding and wisdom, but are absorbed in the false of evil [*in falsis ex malo*] their communication is only with the infernal societies. It must be observed, that the degree of extension before-mentioned is according to the degree of confirmation in the state of the parties respectively, and that such communication with the societies is not attended with any perception of what they do, or passes among them, but only a communication of their qualities and influence (150).

205. All are confociated in heaven according to their spiritual affinities of good and true, in their several ranks and degrees, whether in the universal heaven, in the several societies, or in particular families, inasmuch that the angels, who are in the same kinds and degrees of good and truth, know one another like kindred here on earth, who have been educated together; and there is the like affinity and agreement between the several truths and species of good that constitute their understanding and wisdom, in every particular angel, and productive of the same harmony (151): whence it comes to pass, that they in whom goods and truths are united after the form of heaven,

is by influx from the Lord, n. 2706, 3743, 4417, 10196; but that such change good into evil, and true into false; for as the man is, such is his recipiency of life—this illustrated, n. 4319, 4320, 4417.

(150) That thought diffuses itself to the societies of spirits and angels around us, n. 6600 to 6605, and that without affecting or disturbing their course of thinking.

(151) That every good knows its own proper truth, and every truth its own proper good, n. 2429, 3101, 3102—5835, 9637. Hence the conjunction of good and truth, n. 3834, 4096, 4097—7623 to 7627—9258, 10555: and that this is the effect of heavenly influx, n. 9079.

see things in their various combinations and distant consequences all around them ; but it is otherwise where goods and truths are not so combined in a heavenly form.

206. There is a like form belonging to each of the heavens, according to which the communication and extension of the thoughts and affections of the angels are effected, and consequently their understanding and wisdom ; and yet there is a difference in the communication between one heaven and another, viz. of the third or inmost with the second or middle heaven, and of both these with the first or lowest heaven ; though the communication between heaven and heaven is not properly called communication, but influx, of which we proceed to speak. That there are three heavens, and these distinct from one another, see above in its proper article, n. 29 to 40.

207. That, properly speaking, it is not communication, but influx, that subsists between heaven and heaven, as may appear from the order of the heavens : the third or inmost heaven is the supreme ; the second or middle heaven is beneath it ; and the first heaven is the lowest of all. All the societies in each of the heavens are distinguished in like manner ; as for example, those societies which are stationed in places of the highest eminence, having the appearance of mountains, (see n. 188.) are thus distinguished : they who are of the greatest excellence, and of the quality of the angels of the third heaven, have their dwelling on the summits ; they who resemble more the angels of the second heaven, are ranked beneath them ; and they who come nearer to the angels of the first heaven are classed still lower ; and the same regulations are observed both in the superior and the inferior situations. A society of a superior heaven has its communication with that of an inferior heaven only by correspondency, see above, n. 100 ; and communication by correspondency is that which we call influx.

208. It is the Lord only that conjoins heaven with heaven, or the society of one heaven with that of another, and this by influx immediate or mediate ; immediate from himself, and mediate through the superior to the inferior heavens (152). As

(152) That influx is twofold, immediate from the Lord, and mediate through heaven, n. 6063, 6307, 6472, 9682, 9683. That immediate influx from the Lord

the conjunction of the heavens is from the Lord only, so it is carefully provided, that no angel of a superior heaven look into any society of an inferior heaven, or converse with any there; for no sooner should he do this, than he would be deprived of his understanding and wisdom, and that through the following cause: every angel has three degrees of life, answering to the three degrees of heaven; they who are in the inmost heaven have the third or inmost degree of life open, and the second and first shut: they who are in the middle heaven, have the second degree open, and the first and third shut: and they who are in the lowest heaven, have the first degree open, and the second and third shut: as soon therefore as an angel of the third heaven looks down upon any society in the second, and converses with any therein, his third degree of life is shut, whereby he is deprived of his wisdom, which lies only in the third degree of life, for he has none in the second or first; according to which meaning are those words of our Lord, Matth. xxiv. 17, 18. "Let not him which is on the house top come down to take any thing out of his house; neither let him which is in the field return back to take his cloaths:" and also in Luke xvii. 31, 32. "In that day he which shall be on the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back: remember Lot's wife."

209. There is no influx from the inferior heavens to the superior, this being contrary to the laws of order, but only from the superior to the inferior; for the wisdom of the angels of a superior heaven, as far exceeds that of an angel of an inferior heaven, as a myriad exceeds a unit, which is the reason why the angels of an inferior cannot converse with those of a superior heaven, nor can they see them when they look up, their heaven being, with respect to them, veiled as it were with a dark mist; but the angels of a superior heaven can see those beneath them, but not converse with them, but at the peril of being deprived of their wisdom, as was said before.

Lord extends to the most minute particulars of all things, n. 6058, 6474 to 6478, 8717, 8728. Of the mediate influx of the Lord through the heavens, n. 4067, 6982, 6985, 6996.

210. The

210. The thoughts, affections, and discourse of the angels of the inmost heaven, come not within the apprehension of those of the middle heaven, as far transcending their capacities; but at times, as the Lord sees fit, there appears thence in the inferior heavens a kind of flame-coloured phenomenon; and from the middle heaven into the lowest, a lucid form, and sometimes a white or party-coloured cloud, from the ascent, descent, or shape of which they are able to form some judgment concerning what they are discoursing of above.

211. What has been said on this subject may serve to give the reader an idea of the form of heaven, and how that of the inmost heaven is the most perfect; that of the middle heaven, less perfect; and that of the first or lowest heaven, the least perfect of all; and that the form of one heaven owes its subsistence to that of another, under the efficiency of the divine influx; but what communication by influx is, cannot be comprehended without having an idea of the degrees of altitude, and knowing the difference between them, and those of longitude and latitude, concerning which, see n. 38.

212. As concerning the form of heaven in particular, together with its several changes and fluctuations; this is a subject passing the comprehension even of the angels, though some conception of it may be borrowed from the structure of the human body, as viewed and examined by a skilful anatomist, it having been shewed before in its proper place, that the whole of heaven resembles one man, see n. 59 to 72; and how all things in man correspond to the heavens, n. 87 to 102. Now, how inexplicable and past comprehension this wonderful structure of man is, may appear even from a general view of the nervous fibres whereof its several parts are compacted, and which are so extremely small, as to escape the notice of the sharpest sight in their several meanders and transits in the brain, which assumes its soft, medullary, and almost fluid substance from their innumerable complications; and yet, through their mediate instrumentality, all the operations of the will and intellect pass into their respective distinct acts and forms: and how they meet again, to form admirable complications in different parts of the body, appears from their various plexus or folds in the heart, mesentery,

mesentery, and other regions of the body; and also from those nodes or network called ganglions, where many fibres from different provinces of the human microcosm meet to form their proper combinations, and thence proceed in their various intertextures to discharge other functions in their progress, and that by sundry repetitions; besides other like offices in every bowel, member, organ, and muscle in the body. The artist, who, with a discerning eye and a reflecting mind, views all this and many other admirable contrivances in the human structure, must stand astonished at the skill of the divine artificer; and yet the things which are discoverable therein by the eye, though assisted by the best glasses, are but few in comparison of those still more wonderful things concealed from us in the deep of interior nature. That the human form corresponds to the form of heaven, is evident from the operations of the understanding and will therein and according to it, for whatever any one determines in his will, the same spontaneously influences the body, and passes into act (*); and so what he thinks of, that instantaneously affects the fibres from their beginning to their terminations, and produces sense: now that which is the form of

(*) This doctrine laid down by our author effectually solves that knotty point so much controverted by the learned, concerning muscular motion, as it accounts for it, in a satisfactory manner from the instantaneous operation of the will, by influx, on the correspondent parts of the body: and at the same time it totally annihilates that objection of the materialists against the immortality of the soul, drawn from the disorder occasioned in the understanding through a distempered state of the brain, or any injury sustained by it; for beginning at the wrong end, and tracing the intellectual operations from organized matter, as the source and cause of them, they infer, that the cause being vitiated or taken away, the effect must necessarily cease; whereas perception, thought, and memory, do not flow from the brain, but from the mind into it, as the proper recipient thereof, for the manifestation of these powers in outward nature: the defect or destruction of the organ occasions no annihilation or loss of the intellect, for that remains still the same in its own spiritual principle or world; but only hinders its influx into another condition of existence, and so from manifesting its operations in this outward natural world. The soul and its mind are absolutely independent on this mortal body, they communicate to it, but receive nothing from it, though they reach to natural things by means of and through it: they live, even during their union with the body, in the spiritual world in their own spiritual body, and here only by communication with this organized natural body: so much depends on assigning to influx its proper source and progress, even the whole of the difference between infidelity and believing rightly. See *Theosophic Lucubration*, p. 23, 24.

thought and will, is also the form of understanding and wisdom. Such is the human form as corresponding to the form of heaven, and may serve to give us some idea of the extension appertaining to the affections and thoughts of angels, and how their understanding and wisdom are in proportion to their degree of perfection as to that form. That the form of heaven is from the Divine Humanity of our Lord, see above, n. 78 to 86. These things are offered to the reader, with a design to shew, that the form of heaven is a subject of such vast extent as not to be exhausted, even with respect to generals, and consequently, not to be comprehended even by the minds of angels, as was before observed.

Of the Governments in Heaven.

213. As heaven is distinguished into societies, the greater of which consist of some hundred thousands of angels, n. 50 : and as all in the same society are in the like good, but not alike in wisdom, n. 43 ; it therefore necessarily follows, that there must be governments there, for order in every society is of necessary observation and use ; however, governments in the heavens are of various kinds, some respecting the societies which constitute the Lord's celestial kingdom, and others respecting those which constitute his spiritual kingdom : and they also differ with regard to the difference of office and ministry appointed to societies in particular : but then it must be noted, that in the heavens there is no kind of government differing from that of mutual love, for this is universally the heavenly government.

214. The government in the Lord's celestial kingdom, or third heaven, is called JUSTICE [Righteousness] as all there are in the good of love to the Lord, from the Lord ; and all that proceeds from that principle is called Just [Righteous]. Here the Lord is the sole governor, guiding the angels himself, and teaching them the ways of life they should walk in, and writing on their hearts those truths, which are called the Truths of Judgment ; inasmuch that every one there sees and knows them,

them (153), and therefore there is no controversy on these subjects among them, but their thoughts and conversation turn chiefly on things pertaining to righteousness and holiness of life: they who are less wise consult those who excel in wisdom, and the latter ask counsel of the Lord, who vouchsafes to give them answers: upon the whole, it is their heaven and highest joy to live righteously and holily under the influence and government of the Lord.

215. The government in the Lord's spiritual kingdom is called Judgment, the subjects of it being in spiritual good, which is the good of charity towards our neighbour, and in its essence is truth (154); for truth relates to judgment, and good to righteousness (155). These also are under the Lord's guidance, but mediately by others, n. 208; and accordingly they have rulers, more or fewer, according to the exigences of that particular society to which they belong: they live together under laws which are well understood and observed by their rulers in the administration of their office, and when any difficulty or doubt arises, they receive light from the Lord.

216. As that government which is from good (*), as in the Lord's celestial kingdom, is called Righteousness; and that
which

(153) That the celestial angels do not think and reason of truths like the spiritual angels, seeing that they are in the perception or immediate intuition of all things relating to truth, by the gift of the Lord, n. 202, 597, 607, 784—8780, 9277, 10336. That the celestials, where truths are the subject of conversation, only say concerning such subjects, The matter is so, or is not so; whereas the spiritual angels reason concerning them, as whether the matter be so, or not, n. 2715, 3246, 4446, 9166, 10786; where is given the explication of those words of our Lord: "Let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. v. 37.

(154) That the angels of the spiritual kingdom are more for intellectuals, or the knowledge of truths; and those of the celestial are more in good, n. 863, 875, 927—5113, 9596.

(155) That justice or righteousness, in the Word, is predicated of good, and judgment of truth; and therefore to exercise righteousness and judgment signifies to practise both goodness and truth, n. 2235, 9857. That great judgments signify the laws of divine order, or divine truths, n. 7206.

(*) Let it be observed here, by way of caution against mistake, that our author never uses the terms good and truth in the way of contradistinction, or as though either could subsist entirely separate from the other; and therefore where he speaks of some angels being in [the principle of] good, and others in the [principle of] truth,

which is from truth, as in his spiritual kingdom, is called Judgment; therefore the terms justice or righteousness, and judgment, are so often in Scripture-language, where heaven and the church are the subjects treated of, and there, by justice or righteousness is signified celestial good, and by judgment spiritual good, which latter, as was said before, in its essence is truth: thus in the following texts: "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order and to establish it with judgment and with justice, from henceforth even for ever," *Isai.* ix. 7. By David in this place is meant the Lord (156), and by his kingdom, heaven, as appears from the following words: "I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth," *Jer.* xxiii. 5. "The Lord is exalted, for he dwelleth on high: he hath filled Zion with JUDGMENT and RIGHTEOUSNESS," *Isai.* xxxiii. 5. By Zion here is meant heaven and the church (157). "I am the Lord exercising loving-kindness, JUDGMENT, and RIGHTEOUSNESS in the earth; for in these things I delight, saith the Lord," *Jer.* ix. 24. "I will betroth thee unto me for ever, yea, I will betroth thee unto me in RIGHTEOUSNESS and in JUDGMENT," *Hosea* ii. 19. "Thy RIGHTEOUSNESS is like the great mountains; thy JUDGMENTS are a great deep," *Psal.* xxxvi. 6, 7. "They ask of me the ordinances [the judgments] of JUSTICE; they take delight in approaching to God," *Isai.* lviii. 2: and also in other places.

217. In the Lord's spiritual kingdom are different forms of government in different societies, according to the various offices

truth, it means only that the former were more eminent for love in the affectionate part, than for knowledge in the intellectual, and so *vice versa*: but no angel can be destitute of either, however they may differ in the degrees of the one or the other. In like manner, when we mean to distinguish any one more particularly by the name of a good man; this does not imply that he is deficient in the intellectual part or knowledge of truth, but only that goodness forms the more distinguishing part of his character.

(156) That by David in the prophetic parts of the Word is meant the Lord, n. 1888, 9954.

(157) That by Zion in the Word is meant the Church, and particularly the Celestial Church, n. 2362, 9055.

and

and ministrations of those societies, and those answer to the functions of the several parts in man, which every one knows are manifold: thus one function belongs to the heart, another to the lungs; and so in like manner, the liver, the pancreas, the spleen, and every organ of sense, &c. have each their several offices; and according to their different ministrations in the body are those of the angelical societies corresponding thereto; for that there is a correspondence between all things in heaven, and all things in man, has been shewed before, see n. 87 to 102. Now these several forms of government agree in this, that they are all calculated to promote the good of the whole, and of every member in particular (158); and this, because all throughout the universal heaven are under the care and guidance of the Lord, who loves them all, and has therefore so constituted the good of the community, that every individual finds his own private good connected with it, and receives of it in proportion to his love for the community; for in loving the whole he loves every one, and according to the extent of his love (which is a divine gift) he is beloved of the Lord, and is blessed in the same degree.

218. Hence we may form a judgment of the character of their rulers, viz. that they are such as excel in love and wisdom, and consequently affectionately wish the good of all, and are endowed with knowledge sufficient to effect it: now they who are of this character, are not given to behave lordly and imperiously over those that are subject to them, but minister to and serve them; for to do good to others from love, is to serve them, and to provide the means of their receiving it, is to minister to them: nor do they esteem themselves greater, but less than

(158) That every man, and also the community, as likewise our country, the church, and, in a universal sense, the kingdom of the Lord, is our neighbour; and that, to do them good from love, according to their quality and condition, is charity or love to our neighbour: so their good and benefit, collectively considered, is our neighbour, n. 6818 to 6824, 8123. That also civil good or justice, abstractedly considered, is our neighbour, n. 2915, 4730, 8120, 8123. Hence it is, that charity towards our neighbour extends to all the particulars of the life of man, and that to do good from the love of good and truth; and to do justice from the love of justice in all the offices and relations of life, is the sum and complex of charity to our neighbour, n. 2417, 8121, 8124.

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others,

others, for they have respect to the good of the community and of their neighbour in the first place, and of their own but subsequently ; now that which is first is greater than that which follows : however, honour and preeminence are assigned them, for they are situated in the centre of their society, in places somewhat exalted above their brethren, and dwell in magnificent palaces ; and they accept of these honourable distinctions, not for their own sakes, but for the sake of obedience, to the end all may know, that as they are appointed for them of the Lord, so they are to pay them obedience as governors instituted by him : alluding to what has been said are those words of our Lord to his disciples : “ Whosoever will be great among you, “ let him be your minister ; and whosoever will be chief among “ you, let him be your servant, even as the Son of man came “ not to be ministered unto, but to minister,” Matt. xx. 26, 27, 28. “ He that is greatest among you, let him be as the “ younger, and he that is chief as he that doth serve,” Luke xxii. 26.

219. Every family also is a government in a lower form ; for there is master and servants, and the master loves his servants, and the servants their master, and so serve each other from love ; whilst the master instructs them how they are to live, and what they are to do ; and the servants, on their part, discharge the duties belonging to them : and let it be noted, that to be useful is their highest delight ; for the Lord’s kingdom is the kingdom of uses.

220. There are governments also in the hells, for otherwise the infernals could not be kept within bounds ; but the governments there are of an opposite nature to those in the heavens, as being founded in self-love, every one striving to be the greatest, and domineering over others, and pursuing all that refuse to be subject to them, with hatred and revenge, such being the nature of self-love : therefore they have the most fierce and malignant for their rulers, that they may obey through fear (159) : but of this hereafter, where we shall treat of the hells.

(159) That there are two kinds of government, the one founded in love to our neighbour, and the other in self love, n. 10814. That from the former proceed all things good and delightful, n. 10160, 10814. That in heaven no one desires to

Of Divine Worship in Heaven.

221. Divine worship in heaven is not unlike that on earth, as to the external part, though with regard to the internal there is a difference: they have their doctrines, their preachings, and their temples, as we have, and their doctrines in all essential points perfectly agree together, but of more interior wisdom in the superior heavens than in the inferior, and their preachings are according to their doctrines: and as they have houses and palaces, n. 183 to 190, so likewise have they temples to preach in. That these things are so in the heavens, is because the angels continually advance to higher degrees of perfection in wisdom and love, for they have understanding and will like men, and those are capable of such proficiency, the understanding in intellectual truths, and the will in the various species of good arising from love (160).

222. But the true divine worship is not considered in the heavens as consisting in frequenting the temples, and hearing preachings, but in a life of love, charity, and faith, according to the doctrines received, preaching serving only as the means of instruction in things pertaining to life. I have conversed with the angels on this subject, and told them, that it is the general belief in this world, that divine worship consists only in frequenting the churches, hearing sermons, receiving the sacrament of the supper three or four times a year, and observing other rites instituted by the church, together with attending at the publick prayers with reverence and devotion: to

to govern from the love of self, but that all chuse to minister to others, and that this is to govern from love to our neighbour, and the cause of their great power, n. 5732. That from government founded in the love of self proceed all kinds of evil, n. 10038. That from the time that the love of self and the love of the world began to prevail in the earth, men found themselves obliged to have recourse to civil government for their safety, n. 7364, 10160, 10814.

(160) That the intellect is the recipient of truth, and the will of good, n. 3623, 6125, 7503, 9300, 9930. As all things have some relation to good and truth, so all things in the life of man to the understanding and will, n. 803, 10122. That the angels advance in degrees of perfection eternally, n. 4803, 6648.

which

which the angels replied, that these external things ought to be observed, but that they availed nothing, if they did not proceed from an inward good principle, and that this consisted in a life according to sound doctrine.

223. That I might be an eye-witness to the manner of their assemblies in their temples, I have been indulged with permission to enter them, and hear the preachings. The preacher stands in a pulpit on the East side; before him sit those who are most eminent for wisdom, and on each hand such as are inferior in this respect: they sit in something of a circular form, so that all can see the face of the preacher, but no one so as to be out of his sight: at the gate which is on the East side of the temple, to the left of the pulpit, stand those who are in the degree of the newly initiated; but no one is allowed to stand behind the pulpit, for should any one do so, it would confuse the preacher, as would also be the case, should any one present dissent from his doctrine; and if this were to happen, such a one would be obliged to turn away his face from the minister. The preachings there are fraught with such sublime instruction, as is not to be equalled in this world, so greatly superior is their wisdom. Their temples in the spiritual kingdom appear to be constructed of stone, and of wood in the celestial, and that because stone corresponds to truth, for the investigation of which the angels of the former are more distinguished; and wood to the principle of good, which is more eminently the characteristick of the angels in the latter (161); nor are they called Temples in the latter, but the House of God. In the celestial kingdom their structures are without magnificence, but in the spiritual, not without a greater or lesser degree of it.

224. I had some discourse with one of their preachers concerning the pious disposition of their hearers during their assemblies, who said, that the degree of piety, devotion, and holiness in every one was in proportion to his love and faith within, as all sanctity is from the internal presence and grace of the Lord, and that without these he could not see what an

(161) That *Stone* signifies *Truth*, n. 114, 643, 1298, 3720, 6426, 8609, 10376. That *Wood* signifies *Good*, n. 643, 3720, 8354: that therefore the most ancient of our ancestors, as being of celestial good, dwelt in houses of wood, n. 3720.

apparent external sanctity availed ; and then reflecting a little on the latter, he farther added, that there might be something like sanctity in the outward practice and behaviour, either acquired artificially, or assumed in hypocrisy, but that without the internal of holiness in the heart, all was no better than a false fire kindled by the love of self, and to catch the praise of men.

225. All the preachers are of the Lord's spiritual kingdom, for none belong to his celestial ; and the reason of this is, because in the former they are in the province of truths from good, and all preaching must be from truths ; whereas in the celestial kingdom, they are all in the province of the good of love, which principle gives them an intuitive perception of all truths, so that they have no occasion to discourse of them ; however, notwithstanding, they are not without their publick instructions, as well for illustration of the truths they already know, as to enrich them with a farther increase, which, as soon as offered, they own and perceive, without speculating or reasoning upon them ; and what they so perceive they graft in their hearts, and bring forth in their lives, it being usual with them to say, that, to live according to his truths, is to love the Lord (162).

226. All the preachers are of the Lord's appointment, and accordingly endowed with the gift of preaching, nor are any others allowed to teach in their temples : they are called preachers, and not priests, and that because the celestial kingdom is the priesthood of heaven, forasmuch as priesthood signifies the good of love to the Lord, in which are all the angels of that kingdom ; whereas the spiritual kingdom is called the Royalty of Heaven, for the royal or kingly office signifies truth as proceeding from good, see above, n. 24. (163).

227. The doctrines on which their preaching is grounded have, all of them, respect to life and practice, and none to

(162) That to keep the divine precepts is to love the Lord and our neighbour, n. 143, 10153, 10310, 10578, 10645, 10648.

(163) That the priests represented the Lord as to divine good, and kings, as to his divine truth, n. 2015, 6148. Hence, that the title *Priest* in the Word signifies such as are in the good of love to the Lord, and priesthood the good itself, n. 9806, 9809. That *King* in the Word signifies divine truth, and *Royalty* the same truth as proceeding from good, n. 1672, 2015, 2069, 4575, 4581, 4966, 5044.

believing only, as separate from life : the doctrine taught in the third or inmost heaven is more replete with wisdom than that of the middle heaven ; and the latter more highly intellectual than that of the lowest heaven ; for the doctrines in each are adapted to the perception and capacities of the angels therein respectively ; and it is an essential point in all their doctrines to inculcate the belief of the Lord's Divine Humanity.

Of the Power of the Angels.

228. Such as have no notion of the spiritual world, and its influx into the natural, will not be able to form an idea of the power of the angels, supposing, because they are spiritual, and not visible to us, that such pure, immaterial beings must be destitute of power ; but they who think deeper have different sentiments of this matter, as knowing that all power in man is from his intellect and will, which constitute his spiritual man, and without which he could not give motion to any part of his body, it being therefrom that his whole corporeal frame receives direction in all its movements ; thus, what the mind thinks, the mouth and tongue utter ; and that which the will commands, the body and its members obey, the intellect and will being subject to the government of the Lord, through the ministry of angels and spirits, and consequently all the bodily functions depending thereon ; and, however incredible it may seem, man would not be able to move a single step without influx from the heavenly world. Of this truth I have had full experience at such times as it has been given to the angels [without my concurrence] to govern my actions, and to move my steps, tongue, and speech at their pleasure, and that by [sensible] influx into my mind and will, inasmuch that I perceived myself incapable of doing any thing as of myself : after which they told me, that every one was actuated in like manner, as he might learn from the doctrine of the church, and from the Scriptures, being therein taught to pray, that God would send his angels to guide him, and direct his steps, to teach and inspire him what to think, and what to speak, and the like,
though

though at other times, when this doctrine is out of his mind, he believes and speaks differently. This instance is given, to shew the power and influence of the angels with man.

229. The power of the angels in the spiritual world is so exceeding great, that were I to relate the proofs of it which I have seen, they would exceed belief. If at any time ought should happen there to obstruct the established laws of government and peace, and therefore to be removed as contrary to divine order, they subdue and banish it with a mere effort of their will, or even with a forbidding countenance; so have I seen mountains, that had been occupied by evil spirits, cast down and overturned, or shaken from top to bottom, as by an earthquake; rocks also rent asunder to their very foundations, and the evil spirits upon them swallowed up; nay, I have seen some hundred thousands of such scattered before them, and by their power cast into their proper hells; for neither numbers, policy, nor confederacies, avail ought against them; for they discover their most subtle devices in the twinkling of an eye, and discomfit all their adversaries in a moment (*): see more on this subject in the account of *Babylon destroyed*. Such power have

(*) However contrary the foregoing testimony of our author may appear to the general preconceived opinions concerning the heavenly worlds, and the established laws of harmony, peace, and bliss therein; it is far from incredible (setting aside his authority) that the settled course of things in those blessed regions may admit of some variation on certain occasions, and for wise purposes, by divine permission and appointment: thus, for example, the admission of evil spirits into the heavenly kingdoms at particular times may answer the following good ends, viz. to confound and mortify their pride, and the vain conceits of their own sufficiency as to strength, subtlety, and numbers, and to humble them the more under their disappointments and defeats; and secondly, to convince them, that it is not in change of place, but in condition of existence, that happiness or misery consists, and that therefore, as evil spirits, they are and must be impotent and miserable, and carry their hell within them. On the other hand, to the good angels it may serve as a salutary memento (and what created beings are without all need of it) of due gratitude to him, who hath so made them to differ from others once of the same species with themselves; to confirm them in pious humility, adoration, and love to their Divine Benefactor; and prompt them with greater alacrity to praise and glorify him for their victory and triumph over all that might otherwise offend or hurt them: and we may add to the foregoing considerations the following one, viz. that certain interruptions, even in bliss, may serve to give a higher relish to the returns of it; and that perfect happiness, without some degrees of abatement at times, may be incompatible with the nature of created beings: and it may farther

have the holy angels in the spiritual world ; nor have they less in the natural world, when the Lord sees fit to make use of them there, as appears from the Scripture, of their destroying whole armies, and of causing a plague, of which no less than twenty thousand died ; concerning which angel we read, that, " When the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed ; It is enough : stay now thine hand : " and David saw the angel that smote the people," 2 Sam. xxiv. 16, 17 : not to mention other instances. From the angels being invested with such powers, they are sometimes called Powers ; and in David : " Bless the Lord, ye his angels that excel in strength," Ps. ciii. 20.

230. But we must take with us, that the angels have not this power from themselves, but wholly from the Lord, and that they are only so far powers, as they acknowledge it ; for should any of them believe that such power belonged to himself, he would instantly become so weak, as not to be able to contend with one evil spirit : wherefore the angels absolutely renounce all merit as belonging to them, and ascribe the praise of what they do to God only.

231. All power in the heavens is from divine truth proceeding from the Lord, as he is essentially divine truth united with divine good, see n. 126 to 140, and as far forth as the angels are recipients thereof, so far are they powers (164), and in the same measure each is true and good, or endued with understanding and will, their correlatives ; or, in other words, according to their degree of divine goodness and truth from the

farther be remarked, that were an invariable administration of government in heaven and earth to take place, all proof of the divine liberty and interposition, together with the uses arising from the belief of them, would be removed, and the notion of fatality be substituted in their stead : some vicissitudes and interruptions may therefore be appointed to obviate such errors, as also to keep dependent creatures under a constant sense of their dependence, and to answer many purposes of good both to men and angels that they know not. Tr.

(164) That the angels are called *Powers*, and are really such from their reception of divine truth from the Lord, n. 9639. That the angels are recipients of divine truth from the Lord, and as such called in Scripture *Gods*, n. 4295, 4402, 8301, 8192, 9398.

Lord,

Lord, so far is each his own good and truth (165), and so far excels in power ; and as there is the like variety in heaven as in earth, so no two angels are exactly equal in the above respects, nor consequently in power : they who constitute the province of the arms are invested with the greatest power, as they most excel in truths, which are replenished with good from the universal heaven, like as the strength of the whole body transfers itself to and exerts itself in the arms ; hence it is that power is expressed and signified in Scripture by the arms and hands (166). In heaven is sometimes the emblematical appearance of a naked arm, apparently of strength sufficient to break in pieces the hardest rock ; it once came very near me, and seemed as if it could bruise my bones to powder.

232. That all power is from divine truth as proceeding from the Lord, and that the angels are so far in power as they are recipients of it, see above, n. 137 : nevertheless, their reception of divine truth is in proportion to their reception of divine good, for truths have all their power from good, and none without it, as good exerts all its power through truths, and none without them ; it is from the conjunction of both that power exists : and the case is the same with faith and love ; for whether we call it faith or truth, it is all one, because the whole of faith is truth ; so, whether we say good or love, it means the same, as the whole of love is good (167). How great the power of the

(165) That the proper good and truth [by derivation from the Lord] of every angel and man, and consequently his love and faith, is that which constitutes his identity, n. 10298, 10367 ; or, in other words, his understanding and will give him that distinction, as being the essences of his life ; the life of his good consisting in his will, and that of his truth in his understanding, n. 10076, 10177, 10264, 10284.

(166) Of the correspondence of the hands, arms, and shoulders with heaven, or grand man, n. 4931 to 4937. That by the arms and hands in Scripture is signified power, n. 878, 3091, 4931, 6947, 10017.

(167) That all power in the heavens is through truth from good, and consequently through faith from love, n. 3191, 3563—10019, 10182. That all power is from the Lord, as from him proceeds all the truth appertaining to faith, and all the good appertaining to love, n. 9327, 9410. That this power is meant by the keys delivered to Peter, n. 6344. That to divine truth, as proceeding from the Lord, appertains all power, n. 6948, 8200. That this power of the Lord is meant by his sitting at the right hand of Jehovah, n. 3387, 4592—8281, 9133. That the right hand signifies power, n. 10019.

angels is through truths from good [*per vera ex bono*] may be gathered from this, that an evil spirit, when viewed intently by the angels, presently falls, as it were, into a swoon, and loses the appearance of a human form till the angel turns away his eyes; the cause of which is, that the sight of the angels is from the light of heaven, which is the same with divine truth, see above, n. 126 to 132: the eyes also correspond to truths proceeding from good [*veris ex bono*] (168).

233. Forasmuch as all power belongs to truths from good, to none belongs to false from evil [*falsis ex malo*] (169): in the latter are all the infernal spirits, and therefore they have no power over truth and good; but what kind of power belongs to them amongst themselves, and what before they are cast into hell, shall be spoken to hereafter.

Of the Speech of the Angels.

234. The angels converse together as we do on earth, and in like manner, on various subjects, whether of a domestick, civil, moral, or spiritual nature, nor is there any other difference between them and us in this respect, than that their conversation is more intellectual, as coming from a deeper ground. I have been permitted to be often in their company, and to converse with them as a friend with friends, and sometimes as a stranger with strangers; and at such times, from the similarity of our states, it appeared to me as if I were conversing with men on earth.

235. The speech of angels is equally divided into words with ours, and alike sonorous and audible, for they have mouths, tongues, and ears, as we have, and also an atmosphere to give articulation to their speech; but then that atmosphere is spiritual, accommodated to their nature, and they make the same use

(168) That the eyes correspond to truths from good, n. 4403 to 4421, 4523 to 4534, 6923.

(169) That no power belongs to false from evil, but all to truth from good, n. 6784, 10481.

of it for respiration and enunciation, as we do of our atmosphere (170).

236. There is but 'one language used throughout heaven, so that all of every society, however distant, understand one another; nor is that language learnt, but natural to every one, flowing spontaneously from their affections and thoughts, whilst the sound of the voice corresponds to the affection, and the articulations of that sound, or the words, to the ideas of the thoughts proceeding from that affection; and as their language corresponds thereto, it is also spiritual, and may be called a founding affection, and a speaking thought. Whoever considers the matter attentively, may know that all thought proceeds from some affection of love, and that the ideas of the mind are so many different forms into which the common affection diffuses itself, for every idea which is the object of thought owes its existence to some affection. Hence it is that the angels know the disposition and qualities of another from his speech, his affection from the sound of his voice, and his intellectual quality from the articulations of that sound in his words; and such of the angels as are eminent in wisdom can tell from a sentence or two what is the ruling passion in another, which is a thing they principally attend to. That every one is sensible of various affections by turns, is very well known, as of one when merry, of another when sad, of another under the prevailing influence of mercy and pity, of another when in sincerity and truth, of another in love and charity, of another when in deceit and guile, of another when actuated by zeal or anger, and of another in the pursuit of honour and fame, and so on; but yet the principal or ruling love is more or less in all of these different affections, insomuch that the more eminently wise among the angels, who have a quick discernment in this matter, can judge of the state of another by his speech: and that this is so, it has been given me to know from full experience: I

(170) That the angels in the heavens are not without respiration, though in a more interior way, n. 3884, 3885: this from experience, n. 3884, 3885, 3891, 3893. That their respiration varies according to the difference of their states, n. 1119, 3886, 3887, 3889, 3892, 3893. That the evil spirits are incapable of respiration in heaven, and when admitted there suffer a kind of suffocation, n. 3893.

have heard the angels declare what life another person has led from only hearing him speak ; nay, that they could discern all the particulars of the life of another from certain ideas in his mind, as knowing thereby his ruling passion, which enters into all the divisions of it, and exhibits a register or book of the life.

237. The language of the angels has nothing in it common with that of men, except in certain words which express an affection, and that, not with the words themselves, but only with the sound of them, of which hereafter ; and that this is so, appeared to me from the angels not being able to utter one word in any human language, after repeated trials, it being impossible for them to utter any thing which does not correspond with their affection, for what is not so, is contrary to their principle of life, which is from affection, and from which they speak : they informed me, that the first language of the human race here on earth was of the like kind, as being of heavenly extraction ; and that the Hebrew language in some words is conformable thereto.

238. As the speech of the angels corresponds to some affection of their love, and as the love of heaven is love to the Lord and to their neighbour, see n. 13 to 19, we may hence gather how harmonious and delightful their speech must be, for it not only pleases the ear, but also exhilarates the minds of those that hear it. A certain hard-hearted spirit being once on a time in conversation with an angel (*), he was so charmed with his speech, that he shed tears, owning that he could not refrain, though he had never done the like before, saying, that it seemed to him as if love itself had spoken with a tongue.

(*) Though this seemingly contradicts what has been said before by the author, viz. that no bad spirit (as every hard-hearted one must needs be) can stand before an angel, or bear the efflux or virtue proceeding from him, as a surrounding sphere, without the greatest confusion and dismay ; yet it is to be noted, that on particular occasions, and to answer certain purposes, according to the Lord's good pleasure, the laws and properties of the heavenly world are suspended, or so qualified, as to admit of conferences between the angels and evil spirits, frequent instances of which are to be met with in our author's writings. The reader is here cautioned against being stumbled upon his meeting with some few things that he cannot easily reconcile, as in the farther course of his reading, or in the Translator's notes, he probably will find matters cleared up to his satisfaction. Tr.

239. The

239. The discourse of the angels is full of wisdom, as proceeding from a deep ground, and as their interior thoughts are wisdom, so their interior affection is love, which both unite in their expression. Hence it is, that they possess so copious a wisdom, as to be able to express more in one word than we can do in a thousand, and that they comprehend in their ideas such things as the mind of man is not capable to receive, much less to express; wherefore it is said of the things heard and seen in heaven, that they are unutterable, and such as ear hath not heard, nor eye seen: and the truth of this has been given me to know by experience; for having been sometimes translated into the angelical state, and given to converse with the angels in that state, I at such times understood all that I heard from them; but when, upon being restored to my former state and natural way of conceiving things, I endeavoured to recollect what I had so heard and understood, I was by no means able to do it, there having been a thousand things incommensurate to the natural mind, and therefore not to be communicated by human words, but by the variegations of heavenly light only. The ideas in the thoughts of the angels, which form their words, are likewise modifications of the light of heaven, and their affections, which produce the sound of their words, are so many variations of the heat of heaven; for as the light of heaven is divine truth or wisdom, so the heat of heaven is divine good or love, see above, n. 126 to 140; and as the angels derive their affections from divine love, so do they think from divine wisdom (171).

240. As the speech of the angels proceeds immediately from their affection (for, as was said before, n. 236, their ideas in thinking are so many different forms, into which the common affection is distributed) so they can express in a minute, things which a man could not do in less than half an hour, and also the contents of several pages in a few words, as I have often experienced (172). The ideas in the thinking of the angels,

(171) That the ideas from which the angels speak are formed by wonderful variegations of the heavenly light, n. 1646, 3343, 3693.

(172) That the angels can express more in their language in a moment, than we can in ours in half an hour, and also such things as cannot be accommodated to human language, n. 1641, 1642, 1643, 1645, 4602, 7089.

and their words in speaking, are one, as cause and effect, the former being the producer, and the latter the product; whence it is, that every word comprehends so much: when the flow of thoughts and words of the angels is at any time represented under a visible appearance, it resembles a thin undulating fluid; or a circumfluent atmosphere, in which appear innumerable things in wonderful order flowing from the fountain of their wisdom, which make delightful impressions on the mind of the spectator; for it is to be observed here, that the ideas in the minds both of angels and men are capable of being represented under visible forms, as viewed in the light of heaven, according to divine permission (173).

241. The angels of the Lord's celestial kingdom speak in like manner as do the angels of his spiritual kingdom [the middle heaven], but the former from a deeper ground than the latter; for as the celestial angels are in the good of love to the Lord, they speak from wisdom; and the spiritual angels, who are more distinguished for their good of love to their neighbour (which in its essence is truth, n. 215.) they speak from intellectual knowledge; for as wisdom is from good, so the latter is from truth. Hence it is, that the speech of the celestials may be compared to a smooth, gently flowing water; but that of the spiritual angels to a current somewhat interrupted and broken: the speech of the former sounds much from the vowels *U* and *O*, and that of the latter from the vowels *E* and *I*; for as the sound is in the vowels, so the affection is in the sound; for, as was said above, n. 236, the sound in the speech of the angels corresponds to affection, and the articulations of the sound, which are the words, correspond to their ideas derived from such affection: and forasmuch as the vowels do not properly constitute any part of the language, but only serve to give

(173) That there are innumerable things in every single idea, n. 1008, 1869, 4946—6618. That the ideas of the human mind are laid open in the other life, and rendered visible, n. 1869, 3310, 5510. How they appear, n. 6201, 8885. That the ideas of the angels of the inmost heaven appear like flaming lights, n. 6615. That the ideas of the angels of the lowest heaven appear as small, thin, white clouds, n. 6614. The idea of an angel as seen, from which streamed a ray of light towards the Lord, n. 6620. That the ideas of the thoughts extend themselves wide to the circumjacent societies of angels, n. 6598 to 6613.

sound

found to the words according to the various affections of every one's state; therefore it is, that in the Hebrew language the vowels are not written, and also are differently pronounced; and from the difference in founding the vowels, the angels can distinguish the particular affection and love of the speaker. The speech of the celestial angels is without hard consonants, and they seldom utter two words together, where the former ends and the latter begins with a consonant, but interpose a third beginning with a vowel; whence it comes to pass, that the little word *and* is so often met with in the Hebrew Bible, as that word in the Hebrew language has a soft sound, and both begins and ends with a vowel: by the Scripture words also in that language may partly be known, whether they belong to the celestial or spiritual class, and so relate to *Good* or to *Truth*, the former founding mostly from *U* and *O*, and partly from *A*, and the latter from *E* and *I*: and as the affections principally distinguish themselves by sounds, therefore in the human language, when any thing of an exalted nature is the subject, as *Heaven* and *God*, we give the preference to such words, whereby to express them, as have *U* or *O* in them: and also, when we would express any thing sublime in musick, we naturally swell those notes which come nearest to the sound of those vowels, but not so, when things of an inferior nature are the subject. Hence it is, that the art of musick is so aptly suited to express the affections and passions of the human mind.

242. In the speech and conversation of the angels there is an expressible kind of harmony (174) arising from this cause, viz. That their affections and thinking, from which they speak, are according to the laws and form of heaven, which are the bond of their union and communications. That the angels are confociated according to the form of heaven, and that their thoughts and affections are regulated thereby, see n. 200 to 212.

243. There is an innate language in man, similar to that in the spiritual world, but in his interior intellectual part; but as it does not manifest itself in man in words analogous to the affection, as it does in the angels, therefore he knows not that

(174) That the speech of angels resembles the flowing harmony in a tune or concert, n. 1648, 1649, 7191.

it is in him ; yet from hence it is, that when he enters into the other life, his language is the same with that of the spirits and angels there, without any occasion of learning it (175). But more on this subject hereafter.

244. They have all the same language in heaven, as was said before, though with this difference, that the speech of the angels, who are most eminent for wisdom, is more inward, and abounds with greater variety in the affections, and also in the ideas, than that of the inferior angels ; and as to such of them as are more in simplicity, their conversation is still more exterior and in words, to be understood after the manner of men : there is also a kind of conversing by the face, terminating in sound, which is modified by the ideas : there is also a kind of conversing together, wherein representations of heavenly things are mixed with their ideas, and the latter exhibit themselves in visible forms : there is another by gestures corresponding to affections, and representative of things in like manner as words are : there is, moreover, among them, a manner of conversing by general affections and general thoughts ; and also a rumbling way of speaking like the rolling of thunder : and others besides.

245. The language and speech of the bad and infernal spirits is likewise natural to them, as proceeding from their affections also, but such affections as are evil, and from such impure ideas as originate from those affections, and which the angels are highly averse to, so great is the contrariety between infernal and heavenly things, inasmuch that they cannot endure one another ; the speech of the infernals being as a stink in the nostrils of the angels. The language of those hypocrites, who are used to counterfeit angels of light, in words resembles that of the angels, but with respect to the affections and ideas that are concealed under it, it is quite contrary thereto ; and therefore,

(175) That there is a spiritual or angelical speech belonging to man, though he knows it not, n. 4514. That the ideas of the inward man are spiritual, but that in this life he perceives them naturally, so far as his thoughts here have their exercise in his natural part, or man, n. 10236, 10240, 10550. That man after death enters into his interior ideas, n. 3226, 3342, 3343, 10568, 10604. That then his ideas form themselves into his proper spiritual language, n. 2470, 2478, 2479.

when

when their interiour is discovered, as it is by the wiser angels, the sound of their voice seems like the gnashing of teeth, exciting horror.

Of the Conversation of the Angels with Men.

246. When angels converse with any man, they do not speak their own language, but that of the man, or any other that he is acquainted with, but never in an unknown tongue; and that because the angels at such times turn and join themselves to him, and from such conjunction they both come to be in a like mode of thinking; and as man's thinking coheres with his memory, and his speaking proceeds from both, therefore they are both in one language: besides, an angel, or spirit, when he comes to any man, and fronts him so as to be joined to him, he enters into the whole of his memory so far as that, in a manner, it becomes his own, insomuch that he can hardly discern between the man's knowledge and his own, and the same with regard to his language. I have conversed with the angels on this subject, and told them, that perhaps they might imagine, according to appearance, that they spake with me in my own native language, whereas it was not they, but I who spake it; and that this might be evidenced, in that angels were not able to utter a single word of any human language, see n. 237, for that being natural, and they spiritual, they could not possibly effect that which was of a nature different from themselves: to which they replied, that they well knew that their communion with any man they conversed with was with his spiritual thinking part, but as this passed by influx into his natural thoughts, and these cohered with his memory; it must therefore appear to them as if his human language and science were theirs, and that this was by divine appointment, to the end that such union and communion between heaven and man might be effected; but that the condition of the human nature was at this time so altered, that such communion between man

and angels could no longer take place, but only between him and other spirits. I have also conversed with spirits on the same subject, who would not be convinced, that it was man that spake, not they in him; nor yet that the knowledge in the mind of man (during their communion with him) was not their own: I endeavoured to prove the contrary to them by many arguments, but all to no purpose. Who are meant by spirits, and who by angels, shall be shewed when we come to treat of the world of spirits.

247. That angels and spirits are so closely united to man, that they mistake what belongs to him for their own, is because the spiritual and natural worlds are so nearly connected in man, that they in a manner make but one: now as man had separated himself from heaven, provision was made in mercy by the Lord, that there should be angels and spirits with every man, that he should be governed by him through their ministry, for which reason there is so strict a communion between them: but had man not cut off the communication between himself and heaven, the matter had been otherwise, as in that case he might have been directed and governed by the Lord through a general influx from heaven, without the adjunction and instrumentality of spirits and angels: but more particularly of this when we come to treat of the conjunction of heaven with man.

248. When an angel or spirit converses with a man, he is heard as plainly as one man is by another, but by himself only, and not by any of the by-standers: and the reason is, because the speech of the angel or spirit first insinuates itself into the thinking faculty of a man, and so by a secret passage strikes his organ of hearing from within; whereas the voice of one man talking with another passes into the atmosphere, and strikes the organ of hearing from without; hence it comes to pass, that the speaking of the former is equally audible in many, as the organ is affected in like manner, though it be by impulse from within: and that the speaking of an angel or spirit has this operation on the ear, was evidenced to me by its having a like effect on the tongue, by its influx on that member, in which it caused some gentle vibrations, though not the same sensible motions, as when we therewith articulate our words.

249. To

249. To hold converse with spirits is rarely permitted at this day, as being dangerous (176), for in such cases the spirits are given to know that they are in company with a man, which they would not know otherwise; and so great is the malignity of evil spirits, that they bear a mortal hatred to man, and wish for nothing more than to injure him in soul and body, in which they too well succeed with those who abandon themselves to melancholy phantasies and rigorous mortifications: some also, who lead solitary lives, hear spirits talking to them, and that without any danger, such spirits being removed from them at proper intervals by divine appointment, that they may not know that they are in company with men; for the greater part of spirits have no knowledge of any other world but their own, nor consequently of men; and therefore no one ought to enter into converse with them, and thereby give them light in this matter. They who so addict themselves to musing on religious things, as to work their minds into superstitious reveries concerning them, come in time to hear spirits talking to them; for such religious reveries, where any one wilfully gives himself up to them [*illis ex inheret*] to the neglect of relative duties and usefulness in his station, enter deep, and gain a form in the interior part of man, and so taking full possession of him, communicate with the spiritual world, and excite certain spirits there to associate with him: such are properly visionaries and enthusiasts, who believe every spirit they hear to be the Holy Spirit, whereas they are no other than enthusiastick spirits, who, being under delusion themselves, delude those whom they have access to and influence over; but these also are generally removed upon their instigating to evil. The enthusiastick spirits are distinguished from others by their imagining themselves to be the Holy Ghost, and what they deliver to be divinely oracular: these spirits offer no injury to the persons they are asso-

(176) That a man is capable of conversing with spirits and angels, and that the ancients frequently conversed with them, n. 67, 68, 69, 784, 1634, 1636, 7802. That in some worlds spirits and angels appear in a human form, and converse with the inhabitants therein, n. 10751, 10752; but that in our world it would be dangerous at this time to have communication with spirits, unless a man were in true faith, and under the guidance and defence of the Lord, n. 784, 9438, 10751.

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ciated with, because they receive divine honour from them : with these also I have sometimes conversed, and so have had opportunity of detecting the delusions which they instill into their votaries : their situation is to the left hand in a desert region.

250. To converse with angels is granted to none but those who are in truths from the source of good, and in particular to such as are in the faith of the Lord, and of the divinity as in his humanity, for on this truth the heavens are founded, the Lord being the God of heaven, as was said before, n. 2 to 6. The divinity of the Lord constitutes heaven, n. 7 to 12. The divine influx from the Lord in the angels is love to him, and charity to their neighbour, n. 13 to 19. The universal heaven in its complex resembles a man ; in like manner every society in heaven, and every angel in particular, is in a perfect human form, and this from the Divine Humanity of the Lord, n. 59 to 86 ; whence we may gather why to converse with angels is only granted to those whose interior is open to the Lord, through the influence of divine truths, as it is through these that the Lord communicates with man, and if the Lord, so heaven. That divine truth opens the interior of man, so as to render it receptive of heavenly communications, is because man is so created, as to be the image of heaven, as to his inward man, and the image of this world, as to his outward man, n. 57 : and the inward man is only opened by divine truth proceeding from the Lord, as this is both the light and life of heaven, n. 126 to 140.

251. Divine influx passes from the Lord to man through the forehead, and so into his whole face ; for the forehead of a man corresponds to love, and the face to the interior of his mind (177). The influx from the spiritual angels to man is all round from his forehead and temples to every part under which lies the brain, as that region of the head corresponds to intel-

(177) That the forehead corresponds to heavenly love, and accordingly signifies it in Scripture, n. 9936. That the face corresponds to the interior things of thought and affection in man, n. 1568, 2988, 2989—5695, 9306. That the face also is formed in correspondency with the interior of man, n. 4791 to 4805, 5695. That hence the face in Scripture signifies the inward man, n. 1999, 2434, 3527, 4066, 4796.

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lect: but the influx of the cœlestial angels is on that part of the head which covers the cerebellum, and is called the occiput, or back part of the head round from the ears to the neck, for that region corresponds to wisdom: when angels converse with man, their speech enters by these ways into his thoughts; hereby I could perceive who the angels were that spake with me.

252. They who see and converse with the angels, behold also the things that are in heaven, for they see by that heavenly light which illuminates their interior; the angels also through them behold the things on earth (178); because through their union heaven and earth are conjoined, for, as was said above, n. 246, when the angels turn themselves to the front of a man, they are, as it were, so united to him, that they cannot distinguish between the things of a man and their own, and this not only with respect to speaking, but also to seeing and hearing; and man, on the other hand, is apt to think that what he receives from the angels by influx is from himself. In this kind of union with the angels of heaven were the most ancient of our race on earth, and therefore the times in which they lived were called the Golden Age; and because the Divine Nature under a human form, and consequently the Lord, therefore they had the privilege of conversing with angels, as with their familiar friends, and the angels conversed with them in like manner, and so heaven and this world became in them as one. But man since that time cut himself off successively more and more from these heavenly communications, by transferring his affections from the Lord and from heaven, to himself and the world, and so brought himself to relish no other delights, but what proceeded from the love of self and of the world, upon which his internal faculties, before open to heaven, became shut, and his external faculties wide open to the world; and where this is the case, man is in light with regard to the things of this world, and in darkness with regard to the things of heaven.

(178) That spirits can see nothing in this solar world through man now o'days, but that they have seen things therein through my' eyes, together with the reason of this difference, n. 1880.

253. Since those times it has rarely happened for any one to speak with the angels of heaven, though some have with spirits that are not in heaven ; for the interior and exterior parts in man are so constituted, that they are either turned to the Lord as their common center, n. 124, or to self, and so reversely from the Lord : in the former case, they are turned towards heaven ; in the latter, towards the world ; and where they have this latter direction, it is difficult to elevate them to things above ; yet, as far as such elevation is possible, it is effected by the Lord through the conversion of their love, which is wrought by the instrumentality of truths from the Word.

254. I have received information in what manner the Lord spake to the prophets, through whom the Word was revealed, and that it was not by influx into their interior, according to the manner of his communication with the antients, but by emissary spirits, whom the Lord filled with his aspect, and so inspired the words which they dictated to the prophets ; and therefore the revelation was not by influx, but by dictation ; and as the words came immediately from the Lord, therefore they were replete with divine truth, and contain an inward meaning, so that the same words which men understand in a natural sense, the angels receive in a celestial and spiritual sense ; so hath the Lord joined together heaven and this world by the Word. It has also been shewed to me how spirits are filled with divine truth from the Lord by aspect : the spirit that is so filled knows no other than that he himself is the Lord, and the fountain of what he utters, till he has finished his message, and then he perceives and owns that he is only a spirit, and that he spake not from himself, but from the Lord. From this being the state of the spirits that spake with the prophets, it is said by them, that Jehovah [the Lord] spake ; and even those very spirits called themselves Jehovah, as appears both from the prophetic and historical parts of the Scriptures.

255. That the reader may be informed as to the manner of the union of angels and spirits with man, I find myself at liberty to declare the following remarkable particulars, for the elucidation of that matter. When angels and spirits turn their faces to a man, so as to be in communion with him, at such times

times they know no other than that they and the man are of one and the same language, and this, because they are then in his, and not in their own, of which they have no remembrance; but as soon as they turn themselves from him, they immediately enter again into their own angelical, spiritual language, and know nothing of his. The same thing happened to me when in company with some angels, at a time when I was in a similar state with them, for then I conversed with them in their own language, having no knowledge or remembrance of mine; but I was no sooner disengaged from their company, than I was in my own again. It is also worthy of remarking, that when angels or spirits turn their faces to a man, they can converse with him at any distance; and have spoken with me as audibly when far off, as when near to me; but when they turn away their faces from a man, and converse together by themselves, the man hears nothing that they say, though they speak close to his ear; whence it was evident to me, that all communion [*omnis conjunctio*] in the spiritual world, is according to the direction of the face. It is also a memorable particular, that several of them can converse with a man at the same time, and the man with them: the manner is thus: When they would hold conversation with any man, they send a spirit to him from their company, which emissary spirit turns to the man, and they to their spirit, by which means they concentrate their thoughts, which the emissary delivers, he not knowing at the time but that he utters them from himself, nor they that sent him, but that they are the speakers: thus a communication of many with one is conducted by conversion or direction of the faces (179). But of these emissary spirits, which are also called subjects, more shall be spoken hereafter.

256. No angel or spirit is allowed to converse with man from his own memory, but from that of the man only, for angels and spirits have memory as well as men: if an angel or

(179) That the spirits which are sent by one society to another, are called Subjects, n. 4403, 5856. That communications in the spiritual world are conducted by such emissary spirits, n. 4403, 5856, 5983. That a spirit sent on these occasions, is a mere subject, and does not think from himself, but from them that send him, n. 5985, 5986, 5987.

spirit were from his own memory to converse with any man, the latter would in that case know no other than that the things mentioned were his own, though they really were the spirit's, and consequently it would be like the remembrance of what he never saw nor heard of; and that this is so has been given me to know by experience: hence some of the ancients were of opinion, that at the expiration of some thousands of years, they should return to their former life on earth, and live over again all the particulars of it; and that they had actually so returned; and this they inferred from hence, viz. that sometimes there occurred to their minds a recollection of things which they had never seen nor heard of during their present life: now this happened to them, because some spirits had, by influx into their minds, excited therein ideas from their own (the spirit's) memory.

257. There are also some spirits, which are called natural and corporeal spirits, which, when they come to a man, do not join themselves to his thinking part, like other spirits, but enter into his body, take possession of his senses, and speak through his mouth, actuating likewise his corporeal members, not knowing any other at the time, than that all things in the man are their own: these are the spirits that obseis (*) a man: but these spirits are remanded to hell by divine appointment, and so entirely removed from us; and therefore it is, that such obseis are no longer known amongst us (180).

(*) Where the body only is under the influence and power of evil spirits, it is called *Obseis*; where the mind and affections, *Possession*.

(180) That external obseis of the body are not now permitted as formerly, n. 1983: but that internal obseis [possessions] of the mind are more common than formerly, n. 1983, 4793. That any one is inwardly possessed, when he entertains impure and dishonourable thoughts of God, and is only restrained from making them known, by outward considerations, as fear of the law, the loss of honour, gain, and the like, n. 5990. Of those diabolical spirits which possess the minds and affections [*interiora*] of men, n. 4793. Of such diabolical spirits as have a longing to possess the bodies [*exteriora*] of men, but are now confined to their proper hells, n. 2752, 5990.

Of Writings in Heaven.

258. As speech is a property belonging to angels, and as their speech consists of words, so also have they writing among them, whereby they express their thoughts, as well as by words : sometimes I have had sent to me papers accurately written, exactly resembling our manuscripts, and some appeared as if printed ; I was able to read them, but could seldom pick out any meaning from them, as it is not according to the divine order that man should receive instruction from heaven by any other writings than the sacred Scriptures, as these are the instituted means of communication between heaven and earth, and therefore between the Lord and man. That the prophets saw writings in heaven, appears from Ezekiel ii. 9, 10. “ And “ when I looked, behold, an hand was sent unto me ; and lo “ a roll of a book was therein ; and he spread it before me ; “ and it was written within and without : and there was written “ lamentations, and mourning, and woe.” As also from John, Apoc. v. 1. “ And I saw in the right hand of him that sat on “ the throne a book written within, and on the back side, sealed “ with seven seals.”

259. It is appointed of the Lord, that there should be writings in heaven, for the sake of the Word, as this is, in its essence, that divine truth from which both men and angels receive celestial wisdom, as being dictated by the Lord ; and what is dictated by him, passes successively through all the heavens, and terminates in man, and therefore is accommodated to the wisdom of angels, as well as to the understanding of men. Hence it is, that the Word [the Holy Scriptures] is committed to the angels, who read it as well as we, and therefrom deduce their doctrinals, and the subjects of their preaching, n. 221 : the Word is the same to both ; but the natural sense of it, which is to us the literal sense, is not known in heaven, but its spiritual or internal sense only ; and what this is, may be seen in a little work concerning the *White Horse*, mentioned in the Revelations.

260. On a certain time a little paper was sent me from heaven, on which were written some words in Hebrew characters, and it was told me that every letter contained some secrets of wisdom, nay, the very flexures and curvatures of the letters, and the founding of them from thence; which gave me to understand the meaning of those words of the Lord: "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law," Matt. v. 18. Now that the Word is divine, as to every tittle of it, is allowed in the church; but in what sense it is thus divine in every apex and point, being at present unknown, it shall here be declared: The Scripture in the inmost heaven consists of various characters inflexed and circumflexed; all which inflexions and circumflexions are according to the form of heaven, and by them the angels express the secrets of their wisdom, and also many other things which they cannot utter by words; and, which is wonderful, the angels know how to write thus without study and instruction, it being in them from divine instinct, as well as their speech, see n. 236, which evidences that they write from celestial skill; and that it is thus natural to them is, because the progression of their thoughts and affections, and the whole communication of their understanding and wisdom, is regulated by the form and constitution of heaven by influx, n. 201, and so is their writing. I have been informed, that such also was the manner of writing by the most ancient inhabitants of our earth, before the invention of letters; and that it was afterwards translated into Hebrew characters, which were all inflexed formerly, and not terminated by spaces, as at present: hence it is, that the Word contains divine and heavenly secrets, even in its jots, tittles, and points.

261. This manner of writing in characters of a celestial form is used by the angels of the inmost heaven, who excel the others in wisdom, and by them they express the very affections from whence their thoughts originate, and proceed in order, according to the subject treated of, replete with wisdom not to be conceived by the human mind: these writings I myself have seen: but this kind of writing is not known in the lower heavens, but others of a similar kind, and of like letters with those that

that are used by us in this world, though not intelligible by us, as being in the language of angels, which has nothing in it that agrees with human languages, n. 237; for they express affections by the vowels, and the particular ideas of their thoughts proceeding from those affections, by the consonants; and by the words derived from thence, the whole sense of the matter; see above, n. 236, 241: this kind of writing contains more in a few words than any man can express in some pages: these also I have been gratified with a sight of. Thus it appears, that they have the written Word in the lower heavens as well as in the highest heaven, though in the latter, in a celestial form.

262. It is worthy of remark, that writing by the angels flows naturally from their thoughts, and with the same ease, as if thought cast itself upon paper; nor do they experience any hesitation as to the choice of words, as both the words which they speak and write correspond to their thoughts; and all correspondency is natural and spontaneous. There is also in the heavens a kind of writing without the use of the hand, as being solely from correspondence with the thoughts; but this is not permanent.

263. I have also seen writings from heaven that consisted merely of numbers [figures] placed in order and sequence with the same regularity as letters and words, and was informed that they were from the inmost heaven; and that their celestial Scripture, of which see above, n. 260, 261, presents itself in numbers by influx to the angels of the next heaven, and also contains a depth of wisdom not to be fathomed by thought, nor consequently to be expressed by words; for all numbers are in correspondency, and according to their correspondence respectively, signify things equally with words (181), only with this difference, that numbers express things in the general, and

(181) That all numbers in the Word [the Scriptures] signify things, n. 482, 487, 647, 648, 755, 813—9659, 10217, 10253. This revealed from heaven, n. 4495, 5265. That multiplied numbers signify the same things [in substance] with the simple numbers whence they arise in multiplication, n. 5291, 5335, 5708, 7973. That the most ancient of the human race preserved their heavenly secrets in numbers, in manner like an Ecclesiastical Kalendar [*Computum Ecclesiasticum*] n. 575.

words in their particulars; and as one general includes in it numberless particulars, therefore this way of writing in numerals is far more comprehensive than the literal way of writing: hence it appeared evident to me, that numbers in the Holy Scriptures signify things as much as words. What is therein signified by the simple numbers, as 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; and what by the compounded ones, as 20, 30, 50, 70, 100, 144, 1000, 10000, 12000, and many others, may be seen in the *Arcana Caelestia*, in the places where they are mentioned. In the Scripture in heaven before-mentioned, the radical number from which the others proceed in sequence, and on which they depend as their principal, is prefixed to the following ones, and is, as it were, the index of the subject treated on, and from which the rest receive their determinate signification with regard to the particulars of that subject.

264. They who know nothing of heavenly things, and reject every other idea of heaven than that of its being a mere atmosphere, in which the angels hover about as in the air, like so many intellectual minds, or thinking spirits, but without any sense of sight or hearing; such can have no notion of their being able to speak or write, inasmuch as they confine these and numberless other acts to material substances; whereas the things in heaven [though not material] have really as substantial an existence as the natural things of this world; and the angels have there all things as means conducive to life, increase of wisdom, and happiness.

Concerning the Wisdom of the Angels of Heaven.

265. It is very difficult to form any moderate conception of the wisdom of the heavenly angels, as it so far transcends all human wisdom, as not to admit of any comparison with it; now what exceeds the reach of the latter must appear as nothing to it: however, it may be described by some things, which, though at present unknown to us, yet are knowable, if the
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mind takes delight therein; for delight, as proceeding from love, carries light with it; and on such as are affectionately disposed to become acquainted with divine and heavenly wisdom, light shines from heaven, and illuminates their understanding.

266. The greatness of the angelical wisdom may be gathered from their being in the light of heaven: now the light of heaven is, in its essence, the same with divine truth or wisdom; and this light enlightens the eyes of their understanding, as well as gives them external sight: that the light of heaven is divine truth or wisdom, see above, n. 126 to 133. The angels also are in the heat of heaven, which is, in its essence, divine good or divine love, from which they derive their affectionate desire of wisdom: that the heat of heaven is, in its essence, divine good or divine love, see above, n. 133 to 140: that the angels are so highly advanced in wisdom, that they may even be called *Wise*, may be gathered from hence, that all their thoughts and affections are congruous to the form and constitution of heaven, which is the form and display of the divine wisdom, and that their interior, which is the recipient of it, is according thereto: that their thoughts and affections flow in such direction, and consequently their understanding and wisdom, see above, n. 201 to 212: that the wisdom of the angels is highly eminent, may also appear from this, that their speech or conversation is the language of wisdom, for it flows immediately and spontaneously from their thoughts, as these do from their affections, inasmuch that it may be said, that their speech is thought and affection in an external form: hence it comes, that nothing interrupts or disturbs the divine influx into them, nor any of those foreign things or thoughts which in man so often break in upon and clash with his communications: that the language of angels is the language of their thoughts and affections, see n. 234 to 245. To this wisdom of the angels also conspires not a little, that all which they see with their eyes, and perceive by their senses, is congruous to their wisdom, as being correspondences, and accordingly so many representative forms of things appertaining or relating to wisdom: that all things visible in heaven correspond to things internal in the angels, and are representatives of their wisdom, see above, n.

170 to 182. Moreover, the thoughts of angels are not limited and straitened by ideas from space and time, as the human thoughts are; for space and time are peculiar to nature, and what is peculiar to nature withdraws the mind from spiritual things, and fetters the understanding: that the ideas of angels have no relation to space and time, and are therefore less confined than ours, see above n. 162 to 169, and 191 to 199. The thoughts of angels are neither drawn down to earthly and material things, nor interrupted by any cares or necessities of life, and therefore are not detained from the sweet relish of wisdom after the manner of men; their food, their raiment, their habitations, and all things being freely given them of the Lord, n. 181, 190: and they have also many pleasures and delights bestowed on them in proportion to their reception of wisdom from the Lord. Thus much has been said, to shew from what causes the angels are so eminent for their wisdom (182).

267. That the angels are in a capacity of receiving so high a measure of wisdom is, because their interior faculties are open, and wisdom, like every other perfection, has its increase inward, according to the opening of the interior (183). There are three degrees of life corresponding to the three heavens in every angel, see n. 29 to 40: they in whom the first degree is open, are in the first or lowest heaven; they in whom the second degree is open, are in the second or middle heaven; and they in whom the third degree is opened, are in the third or inmost heaven; and in proportion to these degrees is the wisdom of the angels in the heavens: hence it is, that the wisdom of the angels of the third or inmost heaven immensely transcends that of the

(182) That the wisdom of angels is both ineffable and incomprehensible, n. 2795, 2796, 2802—9094, 9176.

(183) That as far as man is elevated from external to internal things, so far he enters into light and true understanding, n. 6183, 6313. That this is a real elevation, n. 7816, 10330. That elevation from externals to internals, is, as it were, from a mist into a clear day, n. 4598. That what is external in man is proportionably remote from what is divine, and by consequence respectively obscure, n. 6451; and also respectively inordinate, n. 996, 3855. That interior things are more perfect, as being nearer to what is divine, n. 5146, 5147. That in the interior are thousands of particulars, which in the exterior appear only in the light of one general truth or subject [*ut commune unum*] n. 5707: and therefore the more inward the thought and perception, the clearer it is, n. 5920.

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angels of the middle heaven ; and the wisdom of these, that of the angels of the lowest heaven, see above, n. 209, 210 ; and what these degrees are, n. 38. The reason of these differences is, because those things which are of a superior degree are more particular and distinct ; and those of an inferior degree, of a general and common predicament, in which precision and distinction lie concealed ; now the former are to the latter as thousands or myriads to one, and in such proportion is the wisdom of the superior to that of the inferior angels respectively (*) ; and yet the wisdom of the latter exceeds human wisdom in as high a proportion ; for man in his present condition being chained to a natural body and its senses, and as what is corporeal and sensual is lowest in degree, it is evident what sort of wisdom theirs must be, who think only from sense, and therefore are properly denominated sensual men ; but indeed it cannot be called wisdom, for it is nothing more than science at best (184) : but it is otherwise with those who have their thoughts

(*) This distinction of our author may be illustrated by the following instance in historical knowledge, thus : To know only so much of the history of this our island, before the conquest of it by Will. I. as that in the time of the ancient Britons it was conquered by Julius Cæsar, became subject to the power of the Romans, and afterwards passed successively into the possession of the Saxons, Danes, and Normans : to know the times when these revolutions happened, together with the names of its several kings, and the most remarkable battles and events of their reigns : such a general and common knowledge of the English history falls within the compass of a low capacity : but to enter minutely into the particular genius and character of those several nations respectively ; their manners, customs, laws, tenures, forms of government, and various connections ; their state of religion, learning, and traffick ; the rise and progress, or decay of arts and sciences in these several periods ; the distinguishing characters of their princes, statesmen, and men of eminence in all professions, together with their maxims and rules of policy in conducting matters both ecclesiastical and civil ; and to trace back important changes and events from remote beginnings, and causes seemingly of little consequence, making judicious observations and reflections on the whole : these, and a thousand other particulars respecting legislation, government, and publick weal, constitute the province of a sage historian, and shew us, by comparison and in miniature, the distinction of our author between the wisdom of the superior, and that of the inferior angels, under the two predicaments of general and particular wisdom. Tr.

(184) That the sensual part of man is his lowest degree of life, as properly belonging to and inherent in his earthly, corporeal frame, n. 5077, 5767, 9212, 9216, 9331, 9730. That this is called the sensual man, who judges and draws conclusions of things by his bodily senses, and believes nothing but what he can

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thoughts elevated above matter and sense ; and still more so with such as have their minds open to the heavenly light.

268. We may also form an idea of the exalted wisdom of angels from their mutual communication of all things without reserve, inasmuch that the understanding and wisdom of one is communicated to another ; for heaven is a communion of goods of every kind, it being of the nature of heavenly love to impart of its own to others, and accordingly no one there considers any thing he has as good, unless others partake of it : this principle of love constitutes the essential happiness of heaven, and is derived to the angels from the Lord, whose divine love is infinitely communicative. It has been granted me to have an experimental knowledge of such communication in the heavens from being present with some spirits of great simplicity, which, upon their exaltation thither, were illuminated with angelical wisdom, and understood and spake things which were inconceivable and ineffable by them before.

269. The wisdom of the angels is not to be described in words, but may in a sort be conceived by some general instances ; thus, the angels can express more in one word than a man can in a thousand ; and moreover, every word of theirs is replete with numberless senses not to be expressed in human language, and containing secrets of wisdom beyond the reach of our faculties ; and farther, where words fail to utter the copiousness of their meaning, the angels supply that defect in the sound of them, which expresses the affections therein ; for, as was said before, n. 236, 241, they express their affections by sounds, as they do their ideas and thoughts by words ; whence it is said,

see with his eyes, and feel with his hands, n. 5094, 7693. That such a one thinks as a mere animal [*in externis*], and not in his spiritual part [*interius in se*], n. 5089, 5094, 6564, 7693. That the interior faculties of such a one are shut, so that he is incapable of discerning spiritual truth, n. 6564, 6844, 6845. That such a one is in the dimness of mere nature, and so perceives nothing by the light of heaven, n. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624. That, inwardly, he is in opposition to things that are heavenly, and such as be of the church of God, n. 6201, 6316, 6844, 6845, 6948, 6949. That sensual men are crafty and malicious above others, n. 7693, 10236. That they are acute and subtle in reasoning, but so only from their natural faculties and memory, in which lies all the strength of their understanding, n. 195, 196, 5700, 10236 ; and that this is from the fallacy of their senses, n. 5084, 6948, 6949, 7693.

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that in heaven are heard things that cannot be uttered. The angels also can express in a few words the contents of a whole volume, and likewise insinuate into every word a power of raising the subject to a more interior sense; for their language is so constructed, as to be consonant to the affections, at the same time that the words communicate the ideas of the speaker; and what is still more extraordinary, their words admit of infinite variations, whereby to express in exact order and sequence all the combinations and connexion of parts that form the most complicated subjects. The more interior angels can discover by the sound, and certain words of him that speaks, the whole course of his life, perceiving by the variegations in the voice, occasioned by the ideas in his mind, what is his ruling passion, as herein are recorded, as in a register, all the particulars of his life (185). Hence we may form some idea of the superior excellence of the wisdom of the angels, it being respectively to man's wisdom as a myriad (ten thousand) to one, and comparatively as all the moving instruments and powers in the body, which are innumerable, to the act produced by them, which appears to our senses; or like the thousand minute parts of an object, when examined by a good microscope, which, when viewed by the naked eye, appears but as an atom. To illustrate this by example: A certain angel, in describing the work of regeneration from the high wisdom he possessed, discovered a hundred secret things in the chain of his discourse on the subject, every one of which abounded with still more mysterious secrets, and so on from the beginning to the end of his exposition; shewing how the spiritual man is conceived anew, passes, as it were, through a kind of gestation, is born, grows up, and

(185) That the prevailing or ruling passion in man influences all the particulars of his life, and all and singular his thoughts and affections, n. 4459, 5949, 6159, 6571, 7648, 8067, 8853 to 8858. That as is the prevailing love, such is the man, n. 918, 1040, 8858. This illustrated by examples, n. 8854, 8857. That the passion which has dominion over a man, forms the life of his spirit, n. 7648. That it constitutes his will, his love, and the direction of his whole life; and this, because that which he chuses and wills, that he loves, and what he loves most, to that tend all his pursuits, n. 1317, 1568, 1571, 1909, 3796, 5949, 6936. That therefore, as the will, or the ruling love, or the proposed end of living is, such is the man, n. 1568, 1571, 3570--10109, 10110, 10284.

is successively perfected: he also said, that he could swell the number of mysterious discoveries on this subject to some thousands; and that what he had delivered thereupon concerned the regeneration of the outward man only; and that unspeakably more belonged to the regeneration of the inward man. These and other like things told me by the angels evinced the sublimity of their wisdom, and how that of man may be stiled ignorance, if compared to it; as he scarcely knows what regeneration means, and sees not any one step he takes in his progress through it.

270. We shall now speak of the wisdom of the angels of the third or inmost heaven, and how far this exceeds that of the angels of the first or lowest heaven: now the wisdom of the former is incomprehensible by the latter, and that because the interior faculties of the former are open in the third or highest degree, and those of the latter only in the first or lowest degree: now all wisdom increases in proportion to its progress inward, and is perfected according to the opening of the interior, n. 208, 267; and as the interior of the angels of the third heaven is open in the third degree, therefore divine truths are most intimately written in their hearts, this degree being more near to the form of heaven than those of the inferior angels, and because the form or constitution of heaven is from divine truth, and therefore according to divine wisdom, therefore divine truths appear to the highest angels as innate or congenial to them, and therefore as soon as they are proposed, they immediately assent to and own them, and presently after perceive, and, as it were, read them in themselves. Such being the state of the angels of the inmost heaven, they have no need to reason concerning divine truths, much less have they controversies about any truth, to know whether it be a truth or not; nor do they understand what it is to believe, or have faith in this or that thing, saying, What is faith, when I perceive and know the matter to be so? using moreover the following comparisons, viz. That it would be as absurd in them to talk of believing, as if any one were to view a house, and all things in and about it, and were to say to one in company with him, that he must needs believe that to be a house with such and such furniture:

or

or as if any one saw a garden with its trees and fruit, and were to tell his companion, that he could not but believe that to be a garden with trees and fruit in it, whilst at the same time his own eyes beheld them. Hence it is, that the angels before-mentioned never name the word faith, nor have any idea of it, and consequently never reason nor dispute about the reality of any divine truth (186): but the angels of the first or lowest heaven have not divine truths so implanted within them, as having only their first degree of life open; and therefore they reason concerning them: now they who reason on any subject speculate it, as it were, without themselves, and go no farther, using arguments only for confirmation, and when they have confirmed the matter to others, they require their belief in it. I have discoursed with the angels on this subject, who told me, that there was as great a difference between the wisdom of the angels of the third, and that of the angels of the lowest heaven, as between the twilight and noon day; and compared that of the former to a magnificent palace richly furnished with all things for use, and surrounded with spacious gardens splendidly ornamented, into which the angels of wisdom enter, and enjoy the variegated delights of the whole in their full extent: but that it is very different with those that are in reasonings, and more especially if in controversies concerning truths; for such persons not seeing them in the light of truth, but either receiving them from others, or from the literal sense of the Scriptures without the spiritual understanding of them, they cry out, You must believe or have faith, without allowing any farther demonstration, or inward manifestation of them: as touching

(186) That the celestial angels (*) very far excel the spiritual angels in knowledge and wisdom, n. 2718. That the former do not think and speak of faith like the latter, as having received of the Lord to be in the clear perception of all things pertaining to faith, n. 202, 597, 607—9277, 10336. That they only affirm or deny with regard to the truths of faith; whereas the spiritual angels reason much whether these things be so or not, n. 2715, 3246, 4448, 9166, 10786; where an explanation is given of those words of our Lord: "Let your communication be, yea, yea; nay, nay;" Matt. v. 37.

(*) It is judged proper to remind the reader under the above note, that the author distinguishes the angels of the third or highest heaven by the addition of *celestial*, and those of the middle heaven by that of *spiritual*.

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these, they said, that they come not even up to the gate of the palace of wisdom, much less enter in, and walk in its paradisaical gardens; whilst they who are in the very truths themselves, not only do this, but also make free excursions into wisdom's wide domains, passing by sight from truth to truth, the extent and connexions whereof know no bounds. They said farther, that the wisdom of the angels of the third or inmost heaven, more especially consisted in their beholding divine and celestial things in every particular object, and still more wonderful things in an assemblage of many; for all that they see with their eyes correspond to interior things; thus for example, when they view palaces and gardens, their view does not terminate in the objects themselves, but extends to the contemplation of their causes and correspondences, and that in all the variety represented by the different forms and appearances of the corresponding visible objects, besides innumerable things answering to their order, series, and connexions respectively, which delight even to extacy their intellectual faculties. That all visible things in the heavens correspond to divine things derived from the Lord to the holy angels, see before, n. 170 to 176.

271. That the angels of the third heaven are thus constituted, is from their being in the element of love to the Lord, and this love opens the interior faculties of their minds to the third degree, which renders it the receptacle of all things appertaining to wisdom; and we are moreover to understand, that the angels of this heaven are continually advancing to still higher degrees in wisdom, and this in a different manner from the angels of the lowest heaven, as not committing divine truths to their memory, and so forming them into a science; but, from a clear perception of them as soon as offered, ingrafting them into their very life, whereby they become a principle, and written, as it were, upon their hearts: but the case is otherwise with the angels of the lowest heaven; for they first commit them to memory, and then digest them scientifically, calling them forth occasionally for their intellectual improvement, but without an interior perception of their truth, so that they see them but obscurely in comparison with the former angels; however, they constantly use them for the direction of the will,
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and the government of life. It is worthy of being noticed here, that the angels of the third heaven advance in wisdom by hearing, and not by sight; for what they hear from preaching enters not into the memory, but immediately into their perception and will, and so into the form of their life: but what the other angels behold with their eyes, they commit to their memory, and reason and discourse therefrom; whence it plainly appears, that their way of increasing wisdom is by hearing, and that by correspondence, for the ear corresponds to obedience, and obedience relates to life; but the eye corresponds to the intellect, and intellect relates to doctrine (187). The state of the celestial angels is described in many places of the Scriptures, and particularly by Jeremiah, as follows: "I will put
 " my law in their inward parts, and write it in their hearts:
 " and they shall teach no more every man his neighbour, and
 " every man his brother, saying, Know the Lord; for they
 " shall all know me, from the least of them unto the greatest
 " of them," xxxi. 33, 34. And in Matt. v. 37. "Let your
 " communication be, yea, yea; nay, nay; for whatsoever is
 " more than these cometh of evil." By *cometh of evil*, is meant comparatively and respectively so, as not coming from the Lord; for the truths possessed by the angels of the third heaven are from the Lord, as proceeding from love towards him. Love to the Lord in this heaven is to will and act from divine truth, for divine truth is essentially one with the Lord in heaven.

272. To the reasons already given in proof of the angels being receptive of such exalted wisdom, this farther one (which is of primary consideration in heaven) may be added, viz. That they are without self-love; for so far as any one is free from this, in such proportion he is capable of receiving wisdom in divine things; for that kind of love shuts the inward eye and faculties to the Lord and heavenly things, whilst it opens those

(187) Of the correspondence of the ear and of the hearing, n. 4652. That the ear corresponds both to perception and obedience, and therefore signifies them, n. 2542, 3869, 4653, 5017, 7216, 8361, 9311, 9397, 10065. That it also signifies the reception of truths, n. 5471, 5475, 9926. Of the correspondence of the eye and its sight, n. 4403 to 4421, 4523 to 4534; that therefore the eyes signify the understanding that cometh of faith, and also faith itself, n. 2701, 4410, 4526, 6923, 9951, 10569.

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that are external, and gives them a direction to itself; and therefore all those, over whom this passion gains the dominion, are in darkness with regard to heavenly things, however quick-sighted they may be in those of this world: and on the other hand, the angels, as not being infected with it, are in the pure light of wisdom; for the celestial loves with which they are principled, viz. to the Lord, and to their neighbour, open their hearts to the divine influx, and so the Lord is in them. That these two loves constitute heaven as its common, essential principles, and also form a heaven in every one in particular, see above, n. 13 to 19. As these celestial loves open the inward man to the Lord, so all the angels turn their faces towards him, n. 142; for in the spiritual world it is the divine principle of love that turns the heart of every one to itself, and whither it turns the heart, it also turns the face, for there the face acts in consent with the heart, as its expression: and as love, together with the object of it, turns both the heart and the face to itself, therefore it joins itself thereto (for it is the bond of spiritual union) and communicates of its own to them; and from this conversion, and consequent conjunction and communication, the angels derive their wisdom. That all conjunction or union (or fellowship) in the spiritual world, is according to this conversion or turning, may be seen above, n. 255.

273. The angels continually advance to higher degrees of perfection in wisdom (188); and yet attain not in eternity to such perfection therein, as bears any proportion to the divine wisdom; for this is infinite, and theirs only finite, and between finite and infinite there is no proportion.

274. As wisdom constitutes the perfection of angels, and also the very form of their life; and as heaven, with all the good things therein, communicates with every angel in proportion to his wisdom, so all there desire and hunger after it, even as a hungry man after his food; for knowledge, understanding, and wisdom, are as truly spiritual nourishment, as earthly food is natural nourishment, and they also mutually correspond.

(188) That the angels advance eternally in degrees of perfection, n. 4803, 6648.

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275. The angels of the same heaven, though of one and the same society, differ in degrees of wisdom; they being in the highest who are situated in the center, and the rest in lower degrees of it, in proportion to their distance from the center, decreasing gradually like light verging to shade, see above, n. 43, 128. They have also light in the same degree; for the light of heaven and divine wisdom agree in one, and every one has so much of the former as he receives of the latter. Concerning the light of heaven, and the various receptions of it, see above, n. 126 to 132.

Of the State of Innocence in the Angels.

276. Few in this world have any tolerable notion concerning innocence, and they who are in the evil principle, none at all: they see indeed something that carries in it the appearance, especially in the faces, language, and actions of little children; but yet they understand not the true nature of it, much less that it is the receptacle of heaven in man: that the reader therefore may be the better instructed in this matter, I shall proceed in the following order to shew, first, what is the innocence of little children; then, what is the innocence of wisdom; and lastly, what is the state of angels with respect to wisdom.

277. The innocence of infancy, or of little children, is not genuine innocence, as being only in their exterior, not interior form; and yet we may conceive something of innocence by what appears in their looks, in some of their actions, and their prattle, which affects us the more, as they have no design nor reflexion, know neither good nor evil, nor what is true or false, from whence reflexion proceeds; and consequently they have no prudence of their own, no deliberation, purpose, nor ill intention: neither have they as yet attained to any notion of property from the love of self and the world; but look on themselves as obliged to their parents for all that is given them, with which they are pleased and content, not being solicitous about food or raiment, or what may befall them, neither regarding
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the world, nor the things of it, but confining their affections to their parents, nurses, and little companions, and shewing a ductile obedience to their governors: such being their state, all that they are capable of receiving enters into the form of their life, and constitutes (without their knowledge) the whole of their winning behaviour, and serves for the rudiments of their language, memory, and thinking, according to their state of innocence respectively: but yet this kind of innocence, as was said before, is only external, as being animal, and not mental (189), their minds being not yet formed; for mind consists of intellect and will, and as such only becomes the fountain of reflexion and true affection. I have been taught from heaven, that little children are in a particular manner under the Lord's care and protection, and that they are the subjects of an influx from the inmost heaven, which is the state of perfect innocence, which influx pervades their interior, and operates in them by the effects of innocence, exhibiting appearances of it in their faces and certain of their actions, thereby exciting in their parents that natural affection, which we call by the name of Storge [σφγζω].

278. But the innocence of wisdom is the true and genuine wisdom, as being internal in the mind, and consequently in the will and understanding; and where innocence is in these, there also is wisdom, for they are wisdom's dwelling; and therefore it is a common saying in heaven, that "Innocence dwells in wisdom;" and that every angel has so much of the latter as he possesses of the former; and they confirm it by this argument, viz. because they who are in innocence assume nothing to themselves, but ascribe all they have to the goodness of the Lord as his free gift; that it is their desire to be led and governed by him, and not by themselves; that they love every thing that is good, and delight in all truth, inasmuch as

(189) That the innocence of infants is not the true innocence, but that the true innocence dwells in wisdom, n. 1616, 2305, 2306, 3495, 4563, 4797, 5608, 9301, 10021. That the good of childhood is not spiritual good, but becomes so by the sowing of truth into their minds, n. 3504; and that their good of relative innocence is the medium of effecting this, n. 1616, 3183, 9301, 10110. That man, without this good of innocence in childhood, would be a savage, n. 3494. That whatever the mind imbibes in childhood appears natural, n. 3494.

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as they know and perceive, that to love good (that is, to will and do it) is to love the Lord; and to love truth is to love their neighbour; that they are content with what they have, be it little or much, as knowing that to all is given what is needful for them, little to those that need little, and much to them that need much, and that they know not what that fit measure is, but the Lord only, who possesses all things, and provideth all things for all; and therefore they are not solicitous about what shall befall them, calling this, the “taking thought for the morrow,” and being anxious about what does not belong to them, nor is needful for them. They never deal deceitfully by their fellows, but uprightly and in sincerity, calling every other way by the name of subtlety, which they avoid as poison, and contrary to all innocence: and as they delight to be under the tuition and guidance of the Lord, above all things, ascribing whatever they have to his free bounty, therefore they are far removed from selfishness, and so far enriched with divine communications from the Lord. Hence it is, that whatever they hear immediately from himself, or through the means of the word, or of preaching, they do not lay by in their memory, but apply it to practical use, that is, will it and do it, their will serving them instead of memory. The external aspect of these is, for the most part, that of great simplicity, though within they are full of wisdom and prudence, being such as are meant in those words of our Lord: “Be ye wise as serpents, and harmless as doves,” Matt. x. 16. Such is the nature of that innocence, which is called the innocence of wisdom. Now as innocence takes no merit to itself, but gives the praise of all good to the Lord only; and as it delights to depend upon him for all that goodness and truth which constitute genuine wisdom; therefore it is so appointed, that man, during the time of his infancy, should have the external form of innocence, and when old, its internal form, that so through the former he may pass on to the latter, and in the latter to a resemblance of the former: and accordingly it comes to pass, that man in his old age decreases in bulk, and in many particulars puts on, as it were, the child again; but this in order to be as a wise child, as an angel; for a wise child, in an eminent sense of the word,

is an angel : therefore it is, that in the written Word, a child signifies one that is innocent ; and an old man, one that is wise, in whom dwelleth innocence (190).

279. It happens in like manner to every one that is regenerated, for regeneration is a new birth as to the spiritual man : and here he is first brought into that innocence of childhood, to be sensible that he cannot attain to the knowledge of good and truth from himself, but from the Lord only, and to desire and hunger after them as his true nourishment ; and these are given to him according to his growth in the spiritual life : first, he is given to know them scientifically, then intellectually, and after this, he is brought into wisdom ; seeing and confessing all the way, from the innocence and humility within him, that his sufficiency herein is only from the Lord, without which faith and conviction no one is capable of heavenly communications, in which chiefly consists the innocence of wisdom.

280. As it is the property of innocence to chuse the Lord only for our guide, therefore all in heaven are in innocence, as this is the choice of all that are there, as knowing well, that to set up for our own directors, is to abandon ourselves to self-love, and to renounce the Lord's government over us : as far therefore as any angel is in innocence, so far is he under the divine leadings and influence, and so far in heaven, or, in other words, so far is he principled in goodness and truth, which constitute the bliss of heaven ; and therefore the heavens are distinguished according to the different degrees of innocence : thus they who are in the lowest or first heaven, are in innocence of the first or lowest degree ; they who are in the second or middle heaven, are in innocence of the second degree ; and they who are in the third or inmost heaven, are in innocence of the third or highest degree, and may be titled the very innocences of heaven, as they are more particularly distinguished for their love of being

(190) That by infants or little children in the Word is signified innocence, n. 5608 ; and also by sucklings, n. 3183. That by an old man is signified a wise man, and in the abstract, wisdom, n. 3183, 6523. That man is so created, that as he verges towards old age, he becomes as a child, and that then innocence is in wisdom ; as also that in this state he may pass the better qualified into heaven, and become an angel, n. 3183, 5608.

guided and governed by the Lord, as little children by their common Father; and therefore, whatever divine truth is communicated to them, either immediately from the Fountain of all Truth, or by means of the Word, or preaching, they instantly receive it into their will, and so consign it to life and practical use; and hence it is, that they so far excel the angels of the inferior heavens in wisdom, see n. 270, 271. Such being the nature of these angels, they are next in honour to the Lord, who is the author of their innocence; and they are so far removed from all propriety, and every thing that borders upon self, that they may be said to live in him. Their external form expresses great simplicity, and they appear in the sight of the inferior angels as little children with little show of wisdom, whilst they are in reality the wisest of all the angels, yet knowing at the same time, that they are only receivers of all they have, and that it is a part of wisdom to be sensible of it, and also that what they do know is nothing in comparison with the things they are ignorant of: to be thoroughly convinced of this truth they call the first step to wisdom. These angels are without any garment or covering, for nakedness corresponds to innocence (191).

281. I have discoursed much with the angels concerning innocence, and been informed by them, that innocence is the essence of all good, and that the latter cannot subsist without it, consequently that wisdom is only so far wisdom, as it leads to innocence; and that the same may be said of divine love, charity towards our neighbour, and faith ((192); from whence it will follow, that without innocence no man can be qualified for heaven, according to those words of our Lord; “Suffer the
“little children to come unto me, and forbid them not, for of
“such is the kingdom of heaven: Verily I say unto you, that
“whosoever shall not receive the kingdom of heaven as a little

(191) That all in the inmost heaven are innocences, n. 154, 2736, 3887: and that therefore they appear to others as children, n. 154: also that they are naked, n. 165, 8375. That it is customary with spirits, in testimony of their innocence, to throw off their garments, and appear naked, n. 8375, 9960.

(192) That innocence is essential to every good of love, and every truth of faith, n. 2526, 2780, 311, 3994, 6013, 7840, 9262, 10134. That no one destitute of innocence is admitted into heaven, n. 4797.

“child,

"child, shall not enter therein," Mark x. 14, 15. Luke xviii. 16, 17. where, as well as in other parts of the Word, by *little children* we are to understand *innocent persons*. The state of innocence is also described by our Lord, Matt. vi. 24, &c. but merely by correspondences. The reason why good is only so far good as innocence is in it, is because all good is from the Lord, and innocence consists in a disposition to be led and governed by him. I was also informed, that good and truth can only be mutually conjoined by the medium of innocence; and that therefore any angel is only so far an angel of heaven, as he partakes of innocence, for heaven is not in any one till truth be joined to good within him: therefore it is, that this conjunction of truth and good is called the heavenly marriage, for this constitutes heaven. I was also informed, that true conjugal love derives its nature from innocence, as proceeding from the union of good and truth in two minds, viz. of husband and wife, which union, in its descent from above, is represented under the form of conjugal love; for where two such persons are joined together, they necessarily love each other, and in them the conjugal state may be called a display of the delights of infancy and innocence (193).

282. As innocence (*) is the very essence of good in the angels of heaven, it follows, that divine good proceeding from the Lord must include it in its principle, for it is that very

(193) That true conjugal love is innocence, n. 2736. That conjugal love is a mutual consent of wills in both parties, n. 2731. That they who are in the inward principle of conjugal love dwell together in heaven, n. 2732. That they become one through union of minds, n. 10168, 10169. That true conjugal love derives its origin and essence from the union of good and truth, n. 2728, 2729. Of the angelical spirits, who have a true perception of the conjugal state from the idea of good and truth in conjunction, n. 10756. That conjugal love entirely corresponds to such conjunction, n. 1094, 2173, 2429—9495, 9637. That for this reason by *Marriage* in the Word, we are to understand the marriage or conjunction of good and truth, as it subsists in heaven, and shall do in the new church, n. 3132, 4434, 4834.

(*) Innocence throughout this chapter is not to be taken in a mere negative sense, or freedom from evil, for so our author does not mean it; but as a positive good from the Lord, consisting in that heavenly congruity and disposition in all the powers and properties of the soul, which render it as a well tuned instrument of divine harmony, or as the substratum or subject of every divine virtue, gift, and grace. Tr.

principle

principle in the angels that disposes and qualifies them for all the blessedness of heaven. The case is similar with regard to little children, whose interior is not only formed by a transflux of innocence from the Lord, but also disposed and adapted to receive the good of celestial love, forasmuch as the good of innocence acts from their inmost faculties, and is, as was said before, the essence of every good : and as all innocence is from the Lord, therefore he is called in the Word, *The Lamb*, for Lamb signifies innocence (194) ; and as innocence is the essence of all celestial good, so it affects the minds of others with so much sweetness and delight, that he who is sensible of its influence (as happens on the approach of any angel from the inmost heaven) is, as it were, ravished from himself, and feels a joy which far surpasses any that this world can yield—I speak this from experience.

283. All who are in the good of innocence are, in proportion thereto, cordially affected with the same in others ; but it is far otherwise with those that are not in a similar state ; and therefore all the infernals are utter enemies to innocence, though they have no idea of what it is, nay, their evil nature is so opposite to it, that they burn with a desire to injure every innocent person, and therefore cannot bear with little children, but are seized with a rage at the sight of them, and long to do them a mischief : hence it appeared evident to me, that a contracted spirit, filled with the love of self, is contrary to innocence, as is the case of all in hell (*).

(194) That Lamb in the Word signifies innocence, and the good thereof, n. 3994, 10132.

(*) This description of infernal spirits by our author, as to their enmity to all innocence and goodness, exhibits likewise a melancholy, but too true a representation of that malignity, which the human nature is capable of in its greatest degree of depravity and corruption ; as when men, self-alienated from divine grace, and abandoned to evil, instead of being the temple of the living God, through the effectual operation of his spirit, become the habitation of evil spirits, and, as such, haters of their brethren, and despisers of them that are good : so true it is, that man even in this life may be as an angel or a devil, according to the spirit that governs him ; for his servants we are to whom we obey, and become like unto the master that rules over us. Tr.

Concerning the State of Peace in Heaven.

284. He that has not been in the peace of heaven, can have no true perception of that peace which the angels enjoy, forasmuch as the perceptions of man, during his close connexion with this mortal body, are in nature, and hinder such experience; and therefore, in order to be capable of it, he must be brought into such a state of elevation above nature, by an abstraction of his spirit from the body, that he may be with the angels: now as by this means I have been favoured with the privilege of experiencing this heavenly peace, I am qualified to give some account of it; not as though human language were equal to the description, but in such words as may express it comparatively with that rest or tranquillity [commonly called peace] of mind, which is the common privilege of godly persons.

285. There are two most inward principles in heaven, viz. innocence and peace; and they are called most inward or inmost, as proceeding immediately from the Lord. Innocence is that from which springs every good in heaven; and peace is that which constitutes the delightful sense or relish [*jucundum boni*] of such good; for every good has its delightful sensation [*suum jucundum*]: now both the good, and its delightful savour or relish, are in the love property [*sunt amoris*], for what we love we call good, and take delight therein; and consequently these two inmost principles of innocence and peace proceed from divine love, and constitute the central joy of angels. That innocence is the fundamental ground of good, see the preceding article; and that peace is the ground of delight, arising from the good of innocence, will appear from what follows.

286. And first for the origin of peace: and this has its source in the Lord from the union of his Divinity with his Divine Humanity, and so giving birth to the divine peace in heaven by his communication with the angels, and more particularly by the conjunction of good with truth in every angel: and as such is the origin of peace in heaven, it must necessarily
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be a divine principle communicating blessedness to every good therein, and be the spring of a joyous life in all the celestial inhabitants, it being nothing less than the joy of divine love flowing from the Lord into every one of them. Such is that peace which constitutes the joys and happiness of the blessed above (195).

287. From this divine original of peace the Lord is named the Prince of Peace, and speaks of himself as the author and giver of it: hence likewise the angels are called the Angels of Peace, and heaven the Habitation of Peace, as in the following places: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace: Of the increase of his government and peace there shall be no end," *Isai. ix. 6, 7.* Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," *John xiv. 27.* "These things I have spoken unto you, that in me ye might have peace," *John xvi. 33.* "The Lord lift up his countenance upon thee, and give thee peace," *Numb. vi. 26.* "The ambassadors of peace shall weep bitterly; the highways lie waste," *Isai. xxxiii. 7, 8.* "The work of righteousness shall be peace; and my people shall dwell in a peaceable habitation," *Isai. xxxii. 17, 18.* And that by peace in the Word we are to understand a divine and heavenly peace, will appear from other places wherein it is mentioned, as *Isai. lii. 7. liv. 10. lix. 8. Jer. xvi. 5. xxv. 37. xxix. 11. Hag. xi. 9. Zech. xviii. 12. Psa. xxxvii. 37. and elsewhere.* Forasmuch as peace stands also for the Lord its author, for heaven, for heavenly joy, and the blessing of every good; therefore the usual salutation in old times, from whence we also derive the custom, was, "Peace be with you!" And this received divine

(195) That by peace, in the highest sense of the word, is meant the Lord, as being the fountain of peace, and in the inward sense, heaven, as the seat of peace, n. 3780, 4681. That peace in the heavens is a divine influx, constituting essentially the blessedness of every good and truth therein, and that the nature of it is incomprehensible by man, n. 92, 3780, 5662, 8455, 8665. That divine peace is in every good, but not in truth void of good, n. 8722.

sanction

sanction from our Lord, when he sent out his disciples, saying: "Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it," Luke x. 5, 6. And likewise, when our Lord appeared to the apostles, he said, "Peace be unto you," John xx. 19, 21, 26. The state of peace is also signified in the Word by, "A sweet savour unto the Lord," as in Exod. xxix. 18, 25, 41. Lev. i. 9, 13, 17. ii. 2, 9. vi. 8, 14. xxiii. 12, 13, 18. Numb. xv. 3, 7, 13. xxviii. 6, 8, 13. xxix. 2, 6, 8, 13, 36. A sweet savour, or a savour of rest, signifying, in a heavenly sense of the word, the perception of peace (196). And because peace signifies the union of the Divinity with the Divine Humanity in the person of the Lord, and his conjunction with heaven and his church, and with all that receive in both, accordingly was the sabbath instituted in remembrance thereof, and had its name from rest or peace, being a holy representative of the church; and therefore the Lord called himself Lord of the Sabbath, Matt. xii. 8. Mark ii. 27, 28. Luke vi. 5. (197).

288. As the peace of heaven is that inward divine principle which gives blessing to all the good in the angels, so it only manifests itself to them perceivably by a heart-felt joy, when in their happiest frames; as also by a sweet relish of the truth which is concordant with their particular good, when they hear it; and by an exhilarating delight on the union of both, diffusing a joyous influence in all they do, and all they think, and manifesting itself in all their looks. However, this peace, as

(196) That odour or savour in the Word, signifies the perceptivity of what is well pleasing, or otherwise, according to the kind or quality of good and faith predicated of, n. 3577, 4626, 4628, 4748, 5021, 10292. That odour of rest, when spoken of Jehovah, signifies perception of peace, n. 925, 10054. That therefore incense, perfumes, and the odours in oils and ointments, become representatives, n. 925, 4748, 5621, 10177.

(197) That the sabbath, in the highest sense of the word, signifies the union of the Divinity and Divine Humanity in the person of the Lord; in the inward sense, the conjunction of his Divine Humanity with heaven and with his church; and in general, the conjunction of good with truth, or the heavenly marriage, n. 8495, 10356, 10730. Hence, that rest on the sabbath day is significant of the state of that union, and, in a relative sense, of the conjunction of the Lord with man, as the efficient cause of his peace and salvation, n. 8494, 8510, 10360, 10367, 10370, 10668, 10730.

to its specifick quality and degree, differs in the different heavens, according to the innocence of their inhabitants respectively; for innocence and peace, as was said before, go hand in hand with one accord, innocence being the source of heavenly good, and peace the delightful sensation of that good [*jucundum illius boni*] so that nearly the same that was said in the preceding article, of the state of innocence in heaven, may be said of peace in this, as they are conjoined in like manner with good, and its pleasant fruit; for good is known by the delight it yields, and the particular delight distinguishes the kind of its proper good, and is owned by it. Hence it appears, that the angels of the inmost or third heaven are in the third or inmost degree of peace, as being in the third or inmost [highest] degree of innocence; and that the angels of the inferior heavens are in a lower degree of peace, as being in a lower degree of innocence, see above, n. 280. That innocence and peace go together, like good, and the pleasing sensation of it, may be known by little children, which are in peace, because in innocence; and because in peace, there all things serve to them as matter of play and harmless delight: however, the peace of infants is only external, for internal peace, like internal innocence, is only to be found in wisdom, and consequently where good and truth are conjoined, for hence comes wisdom. There is also an heavenly or angelical peace in such men as are possessed of wisdom from a conjunction of good with truth, and thereby find themselves resigned to the will of God; but this peace, during their abode here, lies concealed in their inner man, but is manifested when they quit the body, and enter into their heavenly rest, for then the things that were hidden will be revealed.

289. As divine peace originates from the conjunction of the Lord with heaven, and particularly in every angel, from the conjunction of good and truth, therefore the angels, when in their highest state of love, are in their most perfect state of peace, for then good and truth are in their most perfect conjunction with them (*). That alternate changes of states take

(*) The reader, for the better understanding of our author's meaning, is to take with him all along, that as the two chief constituent principles of man's

place in the angels, see above, n. 154 to 160. Similar to this is the regeneration of man, when the conjunction of good and truth is formed within him; which more especially is effected after temptations, when he enters into the delightful state of heavenly peace (198). This peace may be compared to a lovely morning in the spring season, when nature appears revived, as well as beautified, by the warmth and splendor of the newly risen sun, whilst grateful odours, exhaling from the vegetable world, mix their rich sweets with the descending dew of heaven, and at the same time that they add fertility to the earth, regale the senses, and exhilarate the minds of men: and this comparison must appear the more apt, as the morning redness in the spring time corresponds to the state of peace in the heavenly angels, see n. 155 (199).

290. I have also conversed with the angels on the subject of peace, and told them, that the men of our world call that peace, when wars and hostilities cease between nations, and enmity and discord between neighbours; and have no other notion of internal peace, than of that which consists in a freedom from anxious cares about things future, and especially in a pleasing tranquillity of mind arising from the success of their temporal affairs: to which the angels replied, that however such ease and tranquillity might, in their opinion, carry in them the appearance of peace, yet they had nothing of the true nature of it, except with those who were in the principle of celestial good, as in that good only the true peace was to be found, seeing that it was a pure influence emanating from the Lord into their inmost or superior faculties, and thence descending into their inferior ones, and so producing true rest and tranquillity of

spiritual nature are the will, and the understanding or intellect, so the divine good of love is the perfection of the former, and the divine light of truth that of the latter; and that when these two principles or faculties in man are thus dignified and exalted, he is then in his most perfect state, as having the highest good and truth conjoined or united in him: hence proceeds, derivatively from the Lord, the relative perfection both of men and angels.

(198) That the conjunction of good and truth in a regenerate person is effected when in a state of peace, n. 3696, 8517.

(199) That the state of peace in heaven is comparatively as a delightful spring morning on earth, n. 1726, 2780, 5662.

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mind, and the joy that proceeded thence : but as to those who are in the evil principle, they know not what peace is (200) ; for as to that apparent tranquillity and pleasure which they have, when things go according to their wishes, it is all external and superficial only, whilst enmity, hatred, revenge, and wrath, with other evil passions, remain unmortified within, and are ready to break out on the first provocation or incitement, when unrestrained by fear ; and that therefore what pleasure they are capable of is founded on insanity ; but that of those who are principled with good, on wisdom, the difference between them being nothing less than that which is betwixt hell and heaven.

Of the Conjunction of Heaven with Men.

291. It is a received doctrine in the church, that all good is from God, and none originally from man, and that therefore no one ought to assume any merit to himself on that account : and it is equally confessed, that evil is from the Devil ; and accordingly it is common for those, who speak from doctrine, to say of such as live well, preach the truth, and are of a godly conversation, that they have God for their guide, and the contrary of such as are of bad life and conversation ; but this could not be so were there no communication between heaven and hell and men, and that with their wills and intellects, as from these the body is actuated, and the mouth speaks. What kind of communication or conjunction this is, shall now be shewed.

292. There are good spirits and evil spirits present with every man ; by the former he has communication with heaven, by the latter with hell ; now both these kinds of spirits belong to that intermediate state or world of spirits which is betwixt heaven and hell, of which we shall particularly treat hereafter. When these spirits come to any man, they enter into the whole of his memory, and the whole of his thinking ; the evil spirits

(200) That the lust arising from the love of self, and the love of the world, hinder all true peace, n. 3170, 5667. That some place peace in dissipation, and things contrary to the nature of peace, n. 5662. That there can be no true peace till evil lusts be first eliminated, n. 5662.

into all the evil that is in his memory and thoughts, and the good spirits into all the good therein : now these spirits know nothing of their being in the person, but all the time they are with him, suppose that his memory and thoughts are their own ; neither do they see him, for the things in our solar world are not objects of their sight (201). The Lord has in a particular manner provided, that the spirits should not know that they are present with the person, for were they to know this, they would converse with him, and so the evil spirits would have power to destroy him ; for as they are conjoined with hell, they covet nothing more earnestly than his destruction, not only as to his soul, or which is the same, his faith and love, but also as to his body : but it is far otherwise when they converse not with him, for in that case they know not that they think his thoughts, nor communicate them to their fellow spirits, for they converse together from man, as it were by proxy, whilst at the same time they believe that they think and speak from themselves ; now as it is natural for every one to esteem and love himself, so these spirits are allured to esteem and love the man [for their own sakes] without knowing that they do so. That spirits are thus conjoined with man, I can and do certify from many years full experience.

293. That spirits which communicate with hell are also joined to man, is because that man is born into all kinds of evil, which are, as it were, the elements of his natural life ; and therefore, unless spirits similar to himself were joined to him, he could not live, nor consequently be reformed and regenerated ; so that he is continued in life by means of his communication with evil spirits, and attracted to good by the good spirits, and so stands in a kind of equilibrium between both, and in this equilibrium consists his liberty or free will, whereby he is in a capacity of eschewing the evil, and chusing the good,

(201) That angels and spirits are present to every man, and that through them he has communication with the spiritual world, n. 697, 2796, 2886, 2887, 4047, 4048, 5846 to 5866, 5976 to 5993. That man cannot live without the association of spirits, n. 5993. That man does not see those spirits, nor is seen by them, n. 5885. That spirits can see nothing in this solar world belonging to man, unless they are permitted to converse with him, n. 1880.

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and also of being principled with the latter, which could not be effected, were he not in the power of free will; nor could he be thus free, did he not stand in the exact medium between the equal influence of evil spirits on the one hand, and the counter influence of good spirits from heaven on the other (*). It has likewise been made known to me, that if man, as now born and constituted in his present fallen state, had not the power of being in the evil that he chuses, and was destitute of free will, he could not continue in life; as also that he cannot be compelled to good, forasmuch as what he does by constraint makes no part of his proper life, nor continues with him; but that the good which he receives freely, takes root in his will, and so becomes, as it were, his own property: and hence it is, that man may have communication with hell, and also with heaven.

294. What kind of communication subsists betwixt heaven and good spirits, and what betwixt hell and evil spirits, and consequently what kind of conjunction is formed thereby respectively, shall here be mentioned. All spirits in the world of spirits have communication with heaven or hell, the good with the former, the evil with the latter; and both heaven and

(*) It must be owned, that the discoveries held forth to us in this article or section, are no less wonderful than important, as explaining man's relation to good and evil spirits; his communication with heaven or hell through them; and the origin of free will. Surely, I think, that human reason on invention could never have hit on these discoveries, nor that cool unbiassed reason can easily reject them when offered, especially as they so well consent with what is recorded in the sacred writings concerning the agency and influence of spirits on the human intellect and will: nor is it any new point of belief in the church, that the influence and operations of the Holy Spirit on the hearts and minds of pious Christians are conducted by the instrumentality of the good angels, who are styled "ministering spirits sent forth to minister for them who shall be heirs of salvation:" and by like authority we may conclude, that Satan advances the dominion of sin, and "worketh in the hearts of the children of disobedience" by the ministry of his evil angels. And as the holy angels are represented in Scripture as ministering in spiritual things from God to man, so are they likewise there represented as the mediums or conveyancers through which spiritual sacrifices ascend from man to God; thus Rev. viii. 3, 4. "And another angel came, and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne: and the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand." Tr.

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hell are distinguished into separate societies, to one of which every particular angel belongs, and as he subsists by influx from it, so he co-operates in all things with it: hence it is, that accordingly as a man is joined to spirits good or bad, so is he joined to heaven or hell, and also to that particular society in either, which he resembles most in his affections or prevailing love; for all the heavenly societies are classed according to their affections of good and truth; and all the infernal societies according to their affections of evil and false. Concerning the societies of heaven, see above, n. 41 to 45, as also, n. 148 to 151.

295. As man is with regard to his affections or love, accordingly similar spirits are joined to him, the good spirits by appointment from the Lord; but the evil spirits are attracted to him by man's ownself, however the spirits that are for his companions are changed according as his affections vary; thus one sort attends him in his infancy, another in childhood, a third sort in youth and manhood, and another in old age: in infancy he is attended by such spirits as are more particularly distinguished for their innocence, and as such communicate with the inmost or third heaven; in early youth by those who are in the affection of knowledge, or such as communicate with the lowest or first heaven; in riper age by those who are in the affection of truth and good, and so on to intellectual attainments, and as such communicate with the second or middle heaven; and in old age they have for their associated spirits such as excel in wisdom and innocence, and have communication with the inmost or third heaven: but this association or adjunction is effected by the Lord in those who are in a capacity of being reformed and regenerated, and not in any else, it being otherwise with such; for though persons, who are in no such capacity, have good spirits attending them to keep them from evil, as far as it is possible to be done, yet their close connexion [*conjunctio*] is with evil spirits that communicate with hell, from whence they are supplied with associates of like disposition with themselves: thus, if they are addicted to self-love, given to filthy lucre, revengeful, or adulterers; in this case similar spirits become present to them, and unite with their evil affections; and where such

such a one cannot be kept from evil by the good spirits, they inflame his evil passions, and enter in and dwell with him. In this manner bad men are joined to hell, and good men to heaven.

296. That man is thus under the government of spirits by divine appointment, is because he is not constituted, in his present state, according to the laws and order of heaven; but subject, by the depravity of his nature, to the evils which originate from hell, and as such contrary to the order of heaven, to which he must be restored, which can only be by the ministry of spirits, whereas the matter would be otherwise were man born perfect according to the order of heaven: for in such case he would not have been under the mediate government of spirits, but under that of divine instinct, and subject to the general laws of influx; and by influx man is now governed as to those things which proceed from his thoughts and will into act: as for example, his words and actions; for these flow spontaneously, according to the established laws of order in this natural world, with which the spirits that are joined to him have nothing in common. The inferior animals also are governed by a general instinct, or influx from the spiritual world, for they are in the appointed order of their nature, which they could not corrupt or destroy, as being without rationality (202). As to the difference between men and them, see above, n. 39.

297. With respect to the conjunction of heaven with man, we are moreover to know, that the Lord acts upon him according to the established laws of order, both inwardly and out-

(202) That the difference between the human and the bestial nature consists in the capacity of the former to be exalted to a participation of the divine: that men are qualified by grace to think of God, to love him, and to be joined to the Lord, and consequently to become heirs of eternal life, of which the brute beasts are in no wise capable, n. 4525, 6323, 9231. That the brutes come into the world in the appointed order of their nature, and therefore in a condition every way suitable thereto; but that it is otherwise with man, who is to be introduced again into the primitive order and condition of his nature by instruction, and the improvement of his intellectual faculties, n. 637, 5850, 6323. That according to the general law of influx in human nature, thought spontaneously forms itself into speech, and the will into bodily gestures and acts, n. 5862, 5990, 6192, 6211. Concerning the general laws of influx from the spiritual world into the life of brutes, n. 1633, 3646.

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wardly, and disposes him to receive the heavenly influence, that so both parts of his constitution, viz. the outward and inner man, may mutually co-operate in an uniform obedience to his government. This influx from the Lord is called immediate, and the former by angels, which depends on this, is called mediate influx : immediate influx is from the Lord's Divine Humanity into the will of man, and through the will into the understanding ; or, in other words, into his good, and through the good into his truth ; or, which amounts to the same, into his love, and through the love into his faith, but not alternately, or *vice versa*, much less into a faith without love ; or into a truth without good ; or into understanding not influenced by the will. This immediate kind of divine influx never ceases, and is received in the good principle by the good, but not by the evil, for these reject, stifle, or pervert it ; and therefore they continue in that kind of evil life, which in a spiritual sense is called death (203).

298. The spirits that are associated to a man, whether they be such as communicate with heaven, or with hell, never operate on him by influx from their memory and thoughts ; for in that case he would be led to mistake their memory and thoughts for his own, see above, n. 256 ; but the influence which he receives from heaven through them is affection principled with the love of good and truth, and that which he receives from hell through them is affection principled with the love of what is evil and false ; and as the man's affection is concordant with the influx, so far he receives it into his mind and thoughts, for

(203) That influx is twofold, immediate from the Lord, and mediate through the spiritual world, n. 6063, 6307, 6472, 9682, 9683. That there is an immediate influx from the Lord into the most minute particular things [*in omnium singularissima*] n. 6058, 6474 to 6478, 8717, 8728. That the divine influence extends to the first and last in all things, and how, n. 5147, 5150, 6473, 7004, 7007, 7270. That the divine influx is into the good property in man, and through good into truth, and not *vice versa*, n. 5482, 5649, 6027—10153. That the vital principle flowing from the Lord is varied according to the state of man, and his reception of it, n. 2069, 5986, 6472, 7343. That in the wicked, the good influx from the Lord is changed into evil, and truth into falsehood ; this from experience, n. 3643, 4632. That so much of good and truth is received by influx from the Lord, as is not obstructed by the contrary properties in man, n. 2411, 3142, 3147, 5828.

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man's inward thoughts keep pace with his affection or love ; but in proportion to their disagreement the influx is rejected. Hence it appears, that as man receives not his thoughts through the spirits, but only the affection of good, or of evil, that he is endowed with election, or is free to receive good or evil, concerning which he is instructed in the written Word ; now which of these he receives into his mind with affection and desire, that becomes his own, or a principle within him ; but what he does not so receive, that makes no part of himself, or is not appropriated to him. Thus much may suffice to shew the nature of influx of good from heaven, and of evil from hell in man.

299. It has also been given me to know whence anxiety, grief, and that sadness of mind, which we call melancholy in man, proceed : there are certain spirits which are not yet joined to hell, as being newly departed from the body (of which hereafter when we come to treat of the world of spirits) which take delight in things indigested and putrid, such as meats corrupted in the stomach, and hold their confabulations in such sinks of uncleanness in man, as suitable to their impure affections ; now if these their affections are contrary to those in man, they become in him the occasion of sadness and melancholy ; but on the contrary, if they correspond to his own affections, he is pleased and delighted therewith. These spirits appear near to the stomach, some to the right, some to the left of it, some higher, some lower, some nearer, some more distant, according to their different kinds of affection ; and that they cause uneasiness of mind, I am fully convinced by much experience : I have seen and heard them, and felt the uneasiness caused by them, and I have also conversed with them : upon their removal the uneasiness has ceased, and returned upon their return ; and I have also been sensible of its increase and decrease, according to the degrees of their approach or removal respectively : and hence I have learnt whence it comes, that they who have no notion of conscience, from not having any themselves, ascribe the anguish of it to disorders in the stomach or bowels (204).

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(204) That they who are without conscience themselves, have no notion of what conscience is, n. 7490, 9121. That there are some, who, when they hear

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300. The communication [*conjunctio*] of heaven with man, is with the interior of his mind, that is, with his spiritual or inner man, and with his natural or external man by correspondences, of which more particularly in the following article, wherein we shall treat of the conjunction of heaven with man through the Word.

301. That the conjunction of heaven with man is of such a nature, that they have a mutual dependence on each other, shall be spoken to in the following article.

302. I have conversed with the angels on this subject, and told them, that such as are members of the church on earth do indeed doctrinally hold, that all good is from God, and that angels are present with men; but that few inwardly and truly believe that they are joined to them, much less in their thoughts and affections. To which the angels replied, that they knew there was such a contradiction betwixt profession and actual belief among men in this matter, and especially in the church, which they wondered at the more in those who were in possession of the Holy Scripture, which instructed them in the things of heaven, and man's communication therewith, especially as his power of thinking, and the whole of his spiritual life, depended on such communication and conjunction with spirits: moreover they said, that the cause of this ignorance in man was his belief, that he lived wholly from himself, without any connexion with the Author and Fountain of Life; and that his connexion was through the medium of the heavens, and that were this broken or interrupted man would instantly die. Did man firmly believe, as is the very truth, that all good is only from the Lord, and all evil from hell; in that case he would not assume any merit to himself on account of the former,

mention made of conscience, turn it into ridicule, n. 7217. That some believe there is no such thing; others, that it is nothing more than some natural melancholy or disorder, occasioned by bodily indisposition, or disappointment in worldly matters; and some, that it is only superstition in vulgar minds, n. 950. That there is a true conscience, a spurious conscience, and a false conscience, n. 1033. That remorse of conscience is an uneasiness of mind for something unjust, deceitful, or evil, that a man has done, which he considers as contrary to his duty to God or his neighbour, n. 7217. That they, and they only have conscience, who love God and their neighbour, n. 831, 965, 2380, 7490.

nor would the latter be imputed to him ; but in all the good he thinks or does, he would look up to, and ascribe the praise of it to the Lord, and all the evil wherewith he is tempted he would give back to hell from whence it came ; whereas by disbelieving all influx, either from heaven or hell, and by supposing that all he thinks and wills is in and of himself alone, he appropriates to himself the evil, and corrupts the good by a vain conceit of self-righteousness.

Of the Conjunction of Heaven with Man by the Word.

303. All who reason from any depth of thinking know well, that there is a connexion between all things and their first cause through intermediate causes, and that whatever is not so connected must immediately cease to be, as nothing can subsist from itself, but from something prior to itself, and all things from that which is original, or first ; and that this connexion, with what is prior to itself, is an effect from its efficient cause, which cause being removed, the effect necessarily ceases. Hence it is become a maxim among the learned, that subsistence is no other than a continuation of existence ; and that therefore all things subsist from that first cause to which they owe their existence : but as to the particular connexion of every thing with its prior cause, and so back to the first cause or origin of all things, this is so multifarious, as not easily to be described ; and therefore let it suffice to observe in general, that there is such a connexion betwixt the spiritual and natural worlds, that all things in the latter correspond to those in the former, concerning which correspondence, see n. 103 to 115 ; as also that there is a connexion, and consequently a correspondence between all things in man, and all things in heaven, of which, see above, n. 87 to 102.

304. Man is so formed by his nature, as to be capable of connexion and conjunction with the Lord, but only consociation with the angels of heaven ; and why not conjunction, is because
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he is by creation similar to an angel with respect to his inward man, having a like will and a like understanding, and therefore after death, if his life had been according to the divine order and laws, becomes an angel, and of like wisdom with the angels; and therefore by man's conjunction with heaven is meant his conjunction with the Lord, and his consociation with the angels; for heaven is not constituted from any thing proper or peculiar to the angels, but from the Divinity of the Lord; and that this is so, see above, n. 7 to 22. But man has, moreover, this privilege above the angels, that he not only belongs to the spiritual world with respect to his interior part, but is also an inhabitant of this natural world in respect to his exterior or outward man. Now to this latter part of his composition appertain all things belonging to his natural or external memory, together with his thoughts and imaginations from thence, as in general is his knowledge of arts and sciences, and the natural delights these yield him; as likewise his natural senses, speech, and actions, which constitute the lowest part of his nature, and are the ultimate things in which the divine influx terminates; for it passes through what is intermediate in man to the most inferior parts of his composition: whence it will appear, that in man is the last and lowest display of the divine influx and order, and, as it were, the basis and foundation of it. Now, as such is the transit of the divine influx through its medium (the angelical heaven) to its ultimum or termination in man; and as nothing is unconnected or independent, so the conjunction of heaven and mankind forms so close and necessary a relation between them, that neither can subsist without the other; inasmuch that men without heaven would be as a chain without a fastening [*catena ablato uncō*] and heaven without mankind, as a house without a foundation (205).

305. But

(205) That nothing exists from itself, but from a prior cause, and all things from a first cause: that they owe their subsistence to that from which they derive their existence, as subsistence is a continuation of existence, n. 2886, 2888, 3627—6056. That divine order terminates not short of man, but in man as its ultimum, n. 634, 2853, 3632—10329, 10335, 10548. That internal and spiritual things pass by successive order of influx into external and natural things, as into their extreme or limit, where they exist and subsist, n. 634, 6239, 6465, 9216, 9217.

305. But forasmuch as man has broken his connexion with heaven, by that which has estranged his affections from heavenly things, and turned them to self and the world by the love thereof, and so withdrawn himself from good, that he was no longer in a capacity to serve for a basis and foundation to heaven; therefore the Lord has graciously provided a substitute in the room thereof by the medium of the Word, for his conjunction with heaven; and how this serves for such a medium has been shewed in many places of the work intitled *Arcana Cælestia*, or *Heavenly Secrets*, which are to be found collected together in a little treatise on the *White Horse*, spoken of in the Apocalypse; as also in the appendix to the *Heavenly Doctrine*, from which some articles are adduced in the notes underneath (206).

306. I have been informed, that the most ancient church on earth had immediate revelations, as their minds and affections were turned towards heaven, and therefore, that then there was

9217. That interior things exist and subsist in their last state in simultaneous order, n. 5897, 6451, 8603, 10099. That all things are continued in a chain of connexion from first to last, n. 9828. That therefore the first and last signify the whole of any thing, n. 10044, 10329, 10335; and that the strength and power of the preceding efficient causes are continued to the last effect, n. 9836.

(206) That the Word in its literal sense is in a natural form, n. 8783: and that because things natural are the last and lowest form of manifestation belonging to things inward and spiritual, and therefore serve as a foundation in nature for the latter to rest on, n. 9430, 9433, 9824, 10044, 10436. That the Scripture may serve to this end, it is formed by correspondences in nature, n. 1404, 1408, 1409—8615, 10687. That the Word being such in the literal sense, it is as the containing vessel of the inward and spiritual sense, n. 9407: and that it is accommodated to the use both of men and angels, n. 1769 to 1772, 1887, 2143—7381, 8862, 10322: and also the connecting medium between heaven and earth, n. 2310, 2495, 9212, 9216, 9357, 9396, 10375. That the conjunction of the Lord with man is by the Word through the medium of its interior sense, n. 10375. That this conjunction is by the Word throughout, and therefore that it is of wonderful virtue and excellence above all other writings, n. 10632, 10633, 10634. That since the Word was committed to writing, the Lord communicates himself to man thereby, n. 10290. That the church in which the Word, and by it the Lord, is known, is to those who are without the church, and know them not, as the heart and lungs in man respectively to those parts of the body which derive their vital powers from them, n. 637, 931, 2054, 2853. That the universal church on earth is before the Lord as one man, n. 7395, 9276. Hence it is, that were there no church on earth where the Word, and by it the Lord, was known, there would be an end of the human race on this globe, n. 468, 637, 931, 4545, 10452.

a conjunction of the Lord with men ; but that after that time there was no such immediate revelation, but a mediate one by correspondences, and that their divine worship consisted in these ; whence the churches of those days were called Representative Churches, for they then understood the nature of correspondences and representations, and that all things on earth corresponded to spiritual things in heaven and in the church, or, which signifies the same, represented them ; wherefore those natural things, in which their outward worship consisted, served them as means to their thinking spiritually, and so with the angels. After the science of correspondences and representations was lost, then the Word was committed to writing, all the words and senses of which are according to the rules of correspondency, and so containing that spiritual or inward sense in which the angels understand them ; for when a man reads the Word, and understands it in its literal or external meaning, the angels receive it according to its internal or spiritual sense ; for the angels think spiritually, as men think naturally ; and though these two ways of thinking appear widely different, yet they come to the same by correspondency. Thus it came to pass, that after man had broken off his connexion with heaven, the Lord substituted the Word as a medium, whereby to restore that connexion.

307. In what manner heaven is joined with man by the Word, shall here be illustrated by some passages taken from it. The New Jerusalem is described in the Apocalypse as follows :
 “ I saw a new heaven and a new earth ; for the first heaven and
 “ the first earth were passed away : and I saw the Holy City,
 “ the New Jerusalem coming down from God out of heaven :
 “ and the city lieth four square, and the length is as large as
 “ the breadth : and the angel measured the city with the reed
 “ twelve thousand furlongs : the length, and the breadth, and
 “ the height of it are equal : and he measured the wall thereof,
 “ an hundred and forty and four cubits, according to the measure of a man, that is, of an angel : and the building of it
 “ was of jasper ; and the city was pure gold, like unto clear
 “ glass : and the foundations of the wall of the city were garnished with all manner of precious stones : and the twelve
 “ gates

“ gates were twelve pearls ; and the street of the city was pure gold, as it were transparent glaſs,” ch. xxi. 1, 2, 17, 18, 21. When man reads the above deſcription, he takes it only in the literal ſenſe, as that the viſible heaven and earth ſhall periſh, and be ſucceeded by a new heaven and earth, and that on the latter ſhall deſcend the holy city Jeruſalem, of the above given dimenſions : but the angels take it in a very different ſenſe, underſtanding all thoſe things ſpiritually, which man underſtands naturally. Thus, by the new heaven and the new earth they underſtand the new church, and by the city Jeruſalem coming down from God out of heaven, its heavenly doctrine as revealed by the Lord : by the length, breadth, and height thereof as equal, and by 12000 furlongs they underſtand every good and truth contained in that doctrine in their complex or total : by the wall thereof they underſtand the truths which guard and defend that doctrine, and by the meaſure of the wall, viz. 144 cubits, which is the meaſure of a man, i. e. of an angel, all its auxiliari truths in their complex, and their ſeveral kinds : by its twelve gates of pearls, they underſtand initiatory or introductory truths, ſuch being meant thereby ; and by the foundations of the wall of the city, as garniſhed with all manner of precious ſtones, the knowledges [*cognitiones*] upon which its doctrine is founded ; and by pure gold like unto transparent glaſs, of which the city and its ſtreet conſiſted, they underſtand the good of love, from which the heavenly doctrine of the new church originates, together with all its clear, convincing truths. Such are the perceptions of the angels as touching theſe things, and ſo different from thoſe of men ; and in this manner the natural ideas of men are converted and changed into ſpiritual ideas in the minds of the angels, without the latter knowing any thing of the literal ſenſe of the word, as of a new heaven and earth, of a new city called Jeruſalem, of a wall and its foundations, and of meaſures : however, the thoughts of the angels coincide with the thoughts of men by correſpondency, and meet together like the words of the ſpeaker, and the ſenſe of thoſe words in the mind of the hearer, who attends not to the ſound, but to the ſenſe of the words. From what has been ſaid, it may appear how heaven is joined with man through the medium of the Word.

Word. But to illustrate the matter by another example from the written Word : “ In that day shall there be a highway out of Egypt to Assyria ; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying : Blessed be Egypt my people, and Assyria the work of my hands, and and Israel mine inheritance,” *Isai. xix. 23, 24, 25.* The difference in thinking and understanding between angels and men, on reading the above passage, will appear by giving both the literal and the spiritual sense of it. Now, according to the former, men understand, as meant thereby, that the Egyptians and Assyrians are to be converted, and find acceptance with God, and to make one church in conjunction with the people of Israel : but the angels interpret it spiritually, of the man of the spiritual church, who is there meant, according to the inward sense ; and whose spiritual part is signified by Israel, his natural part by the Egyptian, and his rational part (which is the medium between the two former) by the Assyrian (207) : and yet both these senses meet in one by correspondence ; and therefore, at the same time that the angels think and understand in a spiritual, and men in a natural manner, they are conjoined like body and soul, the internal sense of the word being, as it were, the soul, and the literal sense its body. Such is the Word throughout, and consequently a fit medium of conjunction between heaven and man, to which the literal sense serves for the basis or foundation.

308. There is also a conjunction of heaven, through the Word, with those that are without the church, and have not the Word ; for the church of the Lord is catholic or universal, consisting of all who believe in a God, and live in charity one with another, for such after death are instructed by the angels,

(207) That Egypt and Egyptian in the Word signifies natural [*naturale*], and thence scientifick, n. 4967, 5079, 5080—9340, 9319. That Ashur or Assyrian signifies rational [*rationale*], n. 119, 1186. That Israel signifies spiritual [*spirituale*], n. 5414, 5801, 5803, 5812, 5806, 5817, 5826, 5951—6868, 7201, 8805, 9340.

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and become partakers of divine truth (208); of which hereafter in its proper place, when we come to treat of the Heathens. The universal church in the sight of the Lord is as one man, as was said before of heaven, n. 59 to 72 : but the church where the Word is, and whereby the Lord is known, is as the heart and lungs in that man. It is well known that all the viscera and members of the body derive life from the heart and lungs through various channels and conveyances; so that part of mankind which is without the church where the Word is, yet derive virtue from it, as members of the same body : the conjunction of heaven, through the Word, with those that are at a distance from the church, and therefore have it not, may also be compared to light propagated from its center to the circumference; now in the Word is divine light, and therein the Lord is present, and diffuses light, in a measure, from thence to all that are afar off; which would not be so but for the Word. This may be farther elucidated by what has been said before concerning the form of heaven, according to which the confociations and communications therein are regulated : but this is among those secrets of wisdom, which are to be understood by spiritual minds only; for as to those who are possessed of natural light, it will be too hard for them, as the former discover innumerable things, which the latter see not, or see but very obscurely.

309. Unless such a Divine Word had been dispensed to the inhabitants of this world, they would have been separated from heaven, and in that case would have ceased to be rational creatures; for the rationality of our nature proceeds from the influx of heavenly light : besides, men here are so constituted, as not to be capable of immediate revelation, and so to be instructed

(208) That the church, in a more especial sense of the word, means that church which is in possession of the Word, and where the Lord is known by means thereof, and consequently where divine truths are revealed from heaven, n. 3857, 10761. That in a larger sense of the word, the church of the Lord consists of all throughout the whole world, who lead a good life according to that religion which they profess, n. 3263, 6637, 10765. That all who do so, wherever they are, and believe in God, are accepted of the Lord, n. 2589 to 2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256 : and also all infants wheresoever they are born, n. 2289 to 2309, 4792.

in divine truths, like the inhabitants of other worlds (of whom I have treated in a distinct small piece) as being more in earthly affections than them, and consequently more outward, whereas they are the inward and spiritual only, who are receptive of such revelation; for if they who are otherwise should receive it, yet divine truths would not enter into their intellectual faculties: and that such is the nature of men now o'days on earth, is evident from many within the church, who, although they have been instructed from the Word concerning heaven and hell, and a life after this, yet remain unbelievers in their hearts; among whom are some who have shewed an ambition of being thought more learned than their neighbours, and consequently from whom might have been expected greater proofs of wisdom than from many others.

310. I have sometimes discoursed with the angels concerning the Word, and told them, that some held it in contempt on account of the simplicity of its style; and that as its internal sense was no longer understood, therefore few believed that it contained such a rich treasure of wisdom: to which the angels replied, that though the style of the Word in the sense of the latter appeared so simple, yet nothing was comparable to it for excellence, as it contained divine wisdom, not only in every sense, but in every word, and that the illumination therefrom was manifest in heaven, meaning thereby that it was the light of heaven, as being divine truth; for divine truth has a visible splendor in heaven, see above, n. 132. Moreover they said, that without such a Divine Word men on earth would have no divine light, nor any conjunction with heaven; for in proportion to the former is the latter, and also every one's measure of revealed truth: that man's ignorance as to such conjunction through the spiritual sense of the Word, in correspondence with its natural sense, is the cause of his ignorance likewise as touching the spiritual perception and language of the angels, and the difference between theirs and those of us poor mortals in this our natural state; without understanding something of which, he can form no judgment concerning the spiritual sense of the Word, and how thereby man may be conjoined with heaven. They moreover said, that if man believed that such an inward
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and spiritual sense belonged to the Word, and in some sort framed his mind according thereto on reading it, he would advance in wisdom's school, and to a nearer conjunction with heaven, through a greater conformity to the angels in spiritual conceptions.

That Heaven and Hell are from Mankind.

311. That heaven and hell are from mankind, is a doctrine entirely unknown in the Christian world, it being therein believed by all, that the angels were first created such, and so heaven became their dwelling; and that the Devil or Satan was an angel of light, but on revolting from his obedience was cast down from heaven, together with his rebellious crew, and that so hell came from them. That such a belief should prevail among Christians is matter of astonishment to the angels, and a still greater, that they should be under a total ignorance as to heaven, though it ought to be so fundamental a doctrine in the church: as men have been so long in darkness touching these important points, the angels expressed great joy that the Lord was pleased now at last to vouchsafe to them farther discoveries concerning heaven and hell, in order, as far as possible, to dispel that darkness which has continued to increase upon them, and that the rather, as the church [with respect to its present dispensation] has now entered upon its last period, and is near to the end of it: therefore it is their desire that I would declare upon assurance from them, that there is not a single angel in the universal heaven that was created such at first, nor a single devil in all hell that had been an angel of light, and afterwards cast out from heaven; but that all, both in heaven and in hell, are of the human race; in the former, such as had lived in the world in heavenly love and faith, and in the latter, such as had lived in hellish affections and dispositions; and that the whole of hell taken collectively, or in its complex, is called the Devil and Satan, as well that hell which is behind (*), in which are

(*) Here the author is to be understood as speaking of the situation of things and places as they appear to the spectator in the spiritual world, and which always have

the evil genii called the Devil, and that hell which appears in front, in which are the evil spirits called Satan (209); of which shall be spoken more distinctly hereafter. They moreover said, that the erroneous belief of the Christian world on these subjects proceeded from certain passages in the Word taken according to their literal sense, and not illustrated by the light of genuine doctrine, as delivered in the same Word; and that the letter of Scripture, if not understood and explained by the rule of the latter, often misleads the mind into mistakes and erroneous opinions, from which have arisen heresies in the church (210).

312. The forementioned error in Christian men has given occasion to that other in believing, that no one goes to heaven or hell before the time of the last judgment, when they suppose that the present visible frame of things shall perish, and be succeeded by a new creation, and that our souls shall then be reunited to our bodies, and so we shall live again as men; and this belief is connected with that of the angels having been created angels from the beginning, as it cannot be thought that heaven and hell are inhabited by the human race, if none of them go to either before the end of the world: but that the matter may appear from evidence to be otherwise, the privilege of being in company with angels has been granted to me, and also of conversing with some that are in hell, and that now for

have the same aspect with respect to his body, as to right and left, behind and before, above and beneath, &c. wheresoever he is, or which way soever he turns, see before, n. 123, 124. Tr.

(209) That the hells in their complex, or the infernals collectively, are called the Devil and Satan, n. 694. That they who were devils in this world become devils after their death, n. 958.

(210) That the doctrine of the church must be taken from the Word, n. 3464, 5402, 6832, 10763, 10765. That the Word, as to particulars, is only to be understood by the general tenor of its doctrine, n. 9021, 9409, 9424, 9430, 10324, 10431, 10582. That true doctrine is a light to those who read the Word, n. 10401. That genuine doctrine must come from those who are in illustration from the Lord, n. 2510, 2516, 2519, 10105. That they who rest in the letter, without any knowledge of doctrine, attain not to the understanding of divine truths, n. 9409, 9410, 10582; and also fall into many errors, n. 10431. The difference between those who teach and learn from the doctrine of the church, as taken from the Word, and those who go by the sense of the letter only, n. 9025.

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several years together, sometimes from morning till evening, and so to receive information concerning both kingdoms; and this to the end that Christian men may no longer continue in their mistaken notions concerning the resurrection at the final judgment, the state of souls in the mean time, and also concerning angels and the devil; which notions, being founded on a false belief, introduce darkneſs into the mind, and in thoſe who are led entirely by their own reasonings, engender doubtings, and at length a total denial of the truth itſelf, whiſt they argue thus with themſelves: How can it be that ſuch a glorious heaven, with all its rich furniture of ſtars, together with ſun and moon, ſhould be deſtroyed and periſh; and how can the ſtars fall down from heaven to the earth, which are ſo much bigger than it? How can bodies, after they have been devoured by worms, paſſed through corruption, and been ſcattered by winds to the four corners of the heavens, be reſtored to their proper forms for the uſe of their reſpective ſouls; and what, in the mean time, becomes of the ſoul, and what ſort of a being is it without all ſenſe? With many ſuch like difficulties, which, being unintelligible, fall not within the province of faith, and, with reſpect to many, beget infidelity concerning the immortality of the ſoul, heaven and hell, and other articles of faith as held by the church; and that they have been productive of ſuch effect we have a proof in all thoſe who ſay, Who ever came from heaven to tell us what ſort of a place it is? or who from the other world to tell us whether there be ſuch a place as hell? What means being tormented for ever in fire? and what the day of judgment? Have not men looked for it many ages in vain? with many ſuch like ſpeeches, ſhewing rank diſbelief of all the articles of the Chriſtian faith: leſt therefore ſuch like infidels (among whom are too many of the wiſe of this world, who paſs for great ſcholars) ſhould any longer confound and ſeduce the ſimple-hearted, and ſuch as are weak in the faith, ſpreading darkneſs over the minds of men in relation to the belief of a God, of heaven, of eternal life, and of ſuch truths as depend thereon, therefore the Lord has been pleaſed to open my ſpiritual eyes and ſenſes, and given me to converſe with all whom I knew in the body after their departure from it, with

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some for days, some for months, and some for a year together ; and also with so many others, that I should come short of the truth were I to reckon the number of them all at a hundred thousand, many of whom were in heaven, and many in hell. I also spake with some two days after their decease, and told them that their friends were at that time preparing for their funeral ; to which they replied, that they did well to remove out of the way what was no longer of use to them, as it had been, and bade me to tell them, that they were not dead, but were as truly living men as before ; having only passed out of one world into another, and did not know that they had lost any thing by the change, having a body and senses as before, with understanding and will, as also like thoughts, affections, and desires, as when they lived in this world. Most of those who were newly departed, on finding themselves living men as before, and in a similar state of mind (for immediately after death every one's state of life is the same as when he left this world, but is successively and gradually changed either for heaven or hell) they were affected with a new kind of joy at their being alive, and said that they could scarce believe their senses ; and yet wondered at their former hebetude and blindness with respect to a future state, and more particularly, that professing members of the Christian church should remain in darkness as to these points of faith, who have opportunities, above all persons in the world, of being thoroughly instructed in them (211) ; and that they then for the first time saw the true cause of this

(211) That at this day few in the Christian world believe that man shall rise again immediately after death, Pref. to ch. xvi. of Gen. and n. 4622, 10758 ; but not till the time of the last judgment, upon the dissolution of this visible world, n. 10594. The cause of this belief, n. 10594, 10758. That notwithstanding, man will rise again immediately after death, and will be a living man in all respects, n. 4527, 5006, 5078, 8939, 8991, 10594, 10758. That the soul which lives after death is the spirit of a man, which is, properly speaking, his true man, and has a perfect human form in the next life, n. 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594, from experience, n. 4527, 5006, 8939 ; from the Word, n. 10597. An explanation of what is meant by the dead being seen in the holy city, Matt. xxvii. 53. n. 9229. How a man is raised from the dead, by experience, n. 168 to 189. Concerning his state after his resurrection, n. 317, 318, 319, 2119, 5079, 10596. False opinions concerning the soul and its resurrection, n. 444, 445, 4527, 4022, 4658.

ignorance,

ignorance, which is, that external things, such as mundane and corporeal, have so captivated and filled their minds, as to render them unreceptive of the light of heaven, and of the truths maintained in the church, any farther, than as to doctrinal knowledge [not as principles of life] and that from such earthly and sensual affections arises a darkness with respect to any thing farther than mere speculative belief.

313. Many of the learned from the Christian world, when they find themselves, after death, in a body, in garments, and in houses, are in amazement; and when they recollect their former thoughts concerning a future state, the soul, spirits, heaven, and hell, they are covered with shame, own their past infatuation, and that the simple, illiterate believer was far wiser than themselves. On scrutinizing into some of these learned sophisters, who had confirmed themselves in their errors, and particularly in ascribing all to nature, it was found that their interior or spiritual part was shut against all influx from heaven, and their exterior or natural open and expanded, shewing that they had not turned their thoughts and affections to heavenly things, but to things earthly, sensual, and devilish: for according to the opening or shutting of the spiritual or natural part in man respectively, so are his thoughts and affections directed to things above, or things beneath; and as his interior is formed for the reception of heavenly things, and his exterior for the things of this world, so if he receives only the latter, without any thing of heaven at the same time, he receives likewise an evil influx from the kingdom of darkness along with them (212).

314. That the inhabitants of heaven are of the human race, may also be gathered from hence, that the minds of angels and men are alike, both possess the same faculties of understanding, perceiving, and willing, and both are equally formed to receive the heavenly virtue and powers; for the human mind is capable of like wisdom with the angelical, and the only reason why men are not as wise in this world as the angels, is because they

(212) That in man are conjoined the spiritual and natural worlds, n. 6057. That the internal or spiritual part of man is formed after the image of heaven, and his external or natural part after the image of this world, n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472.

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are here confined to earthly bodies, and in such a prison the spiritual mind can only think naturally, or according to the nature it is joined to; but when it is set at liberty therefrom, it no longer performs its operations naturally, but spiritually, stretches itself beyond the reach of mortal ken, comprehends things inconceivable by the natural man, and possesses the wisdom of an angel; from whence we may gather, that the interior part in man, called his Spirit, is, in its essence, angelical, see above, n. 57 (213); and when delivered from its earthly prison, appears in the same perfect human form with the angels: that such is their form, see above, n. 73 to 77: but when man's internal principle is not open in its superior part, but only in its inferior, then, after his separation from the body, he continues indeed to appear in a human form, but in such a one as is deformed and diabolical; nor can he look up to heaven, but only down to hell.

315. He that is instructed in the nature of the divine order, may also know, that man was created so as to become an angel, forasmuch as the divine order terminates in him, n. 304, and makes a part of his original composition; consequently, heavenly or angelical wisdom may be formed, renewed, and augmented in him. Divine order does not stop short of its utmost possible progress, for if so, it would not be full and perfect; but it proceeds to its ultimatum or limit; and when it has attained thereto, it proceeds afresh (according to the divine fecundity therein, and by the use of appointed means) to new formations; and these it effects by the means of procreation, which so becomes a new seminary and display of the divine wisdom and wonders.

316. That our Lord rose again, not only as to his spirit, but also as to his body, was because, when in the world, he glorified, that is, divinized his whole Humanity; for the soul which he received from the Father was the Divinity itself [*ex se ipsum*

(213) That there are as many degrees of life in man as there are heavens, and that they are opened in him after death, according as his life has been, n. 3747, 9594. That heaven is in man, n. 3884. That men, who live in love and charity, have in themselves angelical wisdom, but hidden here; and that they enter upon it after this life, n. 2494. That the man, who is recipient of the good of love and faith from the Lord, is called angel in the Word, n. 10528.

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Divinum fuit] and the body was formed after the similitude of the soul, that is, of the Father, and so also was made divine; and therefore he rose again as to both (214), differently from all other men; which he also declared to his disciples when they took him for a spirit, saying, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have,” Luke xxiv. 39. By which he made it appear, that he was man, not only as to his spirit, but also as to his body.

317. That it might be made known, by sensible evidence, that man lives after death, and goes to heaven or hell, according to the life which he lived in the body; therefore many things have been manifested to me concerning the state of man after death, of which hereafter, when we come to treat of the world of spirits.

Concerning the Gentiles, or People without the Church, in Heaven.

318. It is a common opinion, that all who are born and die without the pale of the church, such as are called Heathens or Gentiles, are not in a way of salvation, as being without the Word, and so remaining ignorant of the Lord, without whom none can be saved; and yet we may better conclude on the other hand, that they are in a salvable state, because the “Lord’s” “mercy is over all his works,” and therefore he is merciful to every man, they being men as well as those who are born within the pale of the church, and by far the greater number; and also because it is not their fault that they know not the Lord: besides, every one that is in any good degree rational will conclude, that the Lord made none of set purpose for hell, as he is love itself, and that it must be a property of divine love to will the salvation of all men; to which end he has provided, that all should have some religion, and consequently some sense of

(214) That man rises again only in spirit, n. 10593, 10594. That the Lord alone rose again also with his body, n. 1729, 2083, 5078, 10825.

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a God, and of an inward spiritual life, for that all religion teaches, inasmuch as it respects God, and so far it turns the thoughts from the world, and from outward things (215).

319. That the Heathens are in a salvable state, as well as Christians, is easy for such to know, as know what constitutes heaven in man; for heaven, strictly speaking, is within him, and they who have the heavenly principle within them, and cherish it, may go to heaven. Heaven is said to be in man, when he owns a God, and conforms to his will: this is a fundamental in all religion, without which it cannot subsist; and all religion teaches, that God is to be worshipped in some manner, so as to render the worshipper acceptable to him. This is an acknowledged principle in the mind of man, and so far as he is led by it, so far he acts conformably to the will of God and his conscience. It is well known that the Heathens lead as moral lives as Christians, and many of them excel professing Christians in this particular: now morality is that which we practise either in respect to God, or in respect to men; and the former is called the spiritual life: both outwardly appear alike, but inwardly and in principle they are very different: the one is profitable to salvation; the other is not; for he who lives a moral life, as commanded by God, such a one is actuated by a divine principle; but he who does the same only from human respects, is actuated by a selfish principle. To illustrate this by an example: He that forbears to injure his neighbour, because it would be acting contrary to religion, and consequently to the divine will, such forbearance is from a spiritual origin; but he that refrains from doing the like only through fear of the law, of loss of character, honour, or advantage; such a one's re-

(215) That the Gentiles are saved as well as the Christians, n. 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197. Of the lot of the Gentiles, and of people without the church in the other world, n. 2589 to 2604. That the church, in a more special sense of the word, is that which is in possession of the Divine Word, and where the Lord is thereby known, n. 3857, 10761: yet not so to be understood, as if all who had these advantages were of the true church, but only such therein as live in faith and charity, n. 6637, 10143, 10153, 10578, 10645, 10829. That the catholic church of the Lord consists of all throughout the whole world that lead good lives according to the religion they know, and acknowledge a Supreme Being; and that such are accepted of the Lord, and go to heaven, n. 2589 to 2604, 2861—6700, 9256.

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strait from evil being only from selfish and worldly respects, it has nothing of virtue or religion in it; and as the former is a spiritual, so the latter is a mere natural man; in the one a heavenly influence opens his interior, and so proceeds to operate in his exterior life; in the other a worldly principle from beneath influences his external man, but not his internal; for no influx is from the natural to the spiritual world, but *vice versa*: wherefore, if the good principle from above is not received at the same time, the interior gate in man becomes shut, and such a one altogether a man of this world: hereby we may know who they are who receive heaven into themselves, and who do not. But heaven, or the heavenly principle, is not the same in one as in another, but differs in every one according to his affection of good and its truth: thus, they who are in the affection of good from love to God, they also love divine truth, for good and truths of the same kind love one another by sympathy, and tend to union (216); and therefore the Heathens, though they be not in genuine truths in this world, yet in the love-principle receive them in the next.

320. A certain spirit from the Heathen world, who had lived in all good charity in his life here, being in company with some Christian spirits, heard them disputing on the articles of their belief (for spirits reason, especially on the nature of good and truth, more fully and acutely than men) upon which, expressing some surprize at the warmth of their controversy, he said, that he could not endure to hear any more of it, for that their dispute was merely from appearances and fallacies, saying to them thus: If I am in the good principle, I can easily know the truths that proceed from it, and those which I see not at present may be given me hereafter.

321. I have been fully taught, that the Heathens, who have led a good moral life, in becoming obedience and subordination, and in mutual charity, according to the religion they knew,

(216) That there is a conjunction, like that of marriage, between good and truth [*bonum et verum*] n. 1094, 2173, 2503. That good and truth have a perpetual tendency to union, and that every good desires its proper truth, and to be united to it, n. 9206, 9207, 9495. How good and truth are joined together, and in whom, n. 3834, 3843, 4096, 4097—7623 to 7627, 9258.

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and thence derived a principle of conscience, are accepted in the other life, and are there diligently instructed by the angels in all things of good and truth respecting faith, and readily receive truths so as to be principled with them, behaving with great modesty, and shewing a teachable disposition; and that they receive instruction the more readily, as not having been tinctured with erroneous doctrines or prejudices against the truths of faith, and as such to be first purged from their minds, much less with heretical doctrines concerning our Lord's divine person, like many professing Christians, who entertain no other conception of him than as of another man; whereas the Gentiles, on the contrary, as soon as they are informed that God became man, and manifested himself to the world in our nature, they presently acknowledge and adore the Lord, saying; "It must needs be true, that God did so manifest himself, as he is the God of heaven and earth, and as the human race are his offspring" (217). It is indeed a divine truth, that without the Lord there is no salvation; but then it is to be understood thus, viz. that there is no salvation, but from the Lord. There are many worlds in the universe, and those full of inhabitants; and yet very few among them know any thing of our Lord's having assumed the human nature in this our world; but nevertheless, as they worship the Deity under a human form, they are accepted of the Lord, and taken under his guidance. Concerning which subject, see a little piece intitled, *De Telluribus in Universo, Of the Worlds in the Universe*.

322. There are among the Heathens, as well as Christians, both wise and simple; and that I might know the difference,

(217) The difference between the good of the Gentiles, and the good of the Christians, n. 4189, 4197. Of truths among the Gentiles, n. 3263, 3778, 4190. That the inner gate of the mind in the Gentiles cannot be so shut against the divine influx as in Christians, n. 9256: nor can truth be veiled from the sight of the former by so thick a cloud, if they live up to the religion they have, as in the case of Christians who live without charity, and the causes of this, n. 1059, 9256. That the Gentiles cannot profane holy things like the Christians, as the former are in ignorance concerning them, n. 1327, 1328, 2051. That the Heathens are afraid of the Christians on account of their bad lives, n. 2596, 2597. That such among the Heathens as have lived good lives according to the light they had, are instructed by the angels, and readily receive the truths of faith, and acknowledge the Lord's Divinity, n. 2049, 2595, 2598, 2600, 2601, 2603, 2661, 2863, 3263.

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I was allowed to converse with both, sometimes for hours, at others for days together ; but of the wise, few such are to be found now as in former times, particularly in the ancient church, which spread over a great part of Asia, and from whence religion was propagated in many other countries : that I might judge of their abilities, it was allowed me to have familiar conversation with some of them ; and accordingly I was in company with one, who was formerly in high reputation for his wisdom, and as such well known in the learned world, with whom I discoursed on various subjects, and it was impressed upon my mind that he was Cicero ; and knowing him to be a man of understanding, I reasoned with him on wisdom, on intellectual knowledge, on order, on the Word, and, lastly, on the Lord : concerning wisdom he said, that nothing deserved that name, but what related to the conduct of life ; and as to true intellectual knowledge, that it was the offspring of wisdom : with respect to order, he said, that it proceeded from the most high God, and that to live according to it was the best wisdom and understanding : in regard to the Word ; when I read to him a portion from the prophetick writings, he appeared highly delighted, and in particular, that all the names and words therein had an inward and spiritual meaning, expressing his wonder at the same time, that the learned now o'days did not take delight in the study of it ; whereby I could plainly perceive that his mind was inwardly enlightened. Moreover, he said, that he was not able to attend farther to my reading, as the sacred influence that flowed in upon him was too much for his faculties to bear : at last we entered into discourse concerning the Lord ; of his being born man, but conceived by the Deity ; and how he put off the human part received from his mother, and put on the Divine Humanity ; and that he is the Great Governor of the universe. To which he answered, that he knew many things concerning the Lord, which he understood according to the measure of his capacity ; and that mankind could not have been saved by any other means. At this time certain heretical professing Christians present suggested some scandalous things on what had been said, which he seemed not to regard in the least, saying, no wonder if they, who had cor-

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rupted their minds in their bodily life-time with such irreverent notions on these subjects, were harder to be convinced than the ignorant, who were not tainted in like manner.

323. It was also allowed me to converse with others who lived in old times, who were distinguished for wisdom : at first they appeared in front at a distance, and could even there discover my secret thoughts with such sagacity, as to know from a single idea the whole train to which it belonged, and also how to fill my mind with pleasing images and instructive emblems of wisdom ; from which it was easy to judge, that they were sages of an eminent class ; and it was told me, that they were ancients of renown : they then drew nearer, and as I read to them a portion of the Word, they appeared greatly delighted ; and I could perceive, that it gave them a more particular pleasure to find that all and singular the things I read to them out of the Word, were representative and descriptive of cœlestial and spiritual things : they told me, that when they lived upon earth, their manner of thinking, speaking, and writing, was of the same kind, and therein consisted their study of wisdom.

324. As to the modern Heathens, they come short of the ancient in wisdom, but most of them are men of great simplicity ; and such among them as lived in mutual charity on earth readily receive wisdom from their instructors in the other world, of which I shall here give an example or two. As I was reading the history of Micah, Judg. ch. xvii and xviii ; how the Danites took away his graven image, his Teraphim, and his Levite ; a certain spirit from the Gentile world was present, who, in the time of his living in the body, had been a worshipper of a graven image ; and upon hearing of the injury done to Micah, he was so affected with it, as to be overwhelmed with grief, shewing unquestionable marks of his innocent and tender affections ; which some Christian spirits present taking notice of, they wondered that an idolater could be affected with such tenderness of compassion on the occasion : presently after this, two good spirits joined him, and told him that no image was to be worshipped, and that he might know so much, as a rational creature, or man ; and therefore, that he ought to extend and direct his thoughts and worship beyond such senseless objects to the
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the Great God, the Creator and Governor of heaven and earth, and that God is the Lord. Upon uttering these words, it was given me to perceive (by communication with his spirit) an affecting sense of interior, devout adoration within him, beyond that of many Christians; from which we may gather, that many from the Heathen world gain a more easy admission into the kingdom of heaven than many modern professing Christians, according to those words of our Lord: "And they shall come
 " from the East, and from the West, and from the North, and
 " from the South, and shall sit down in the kingdom of God :
 " and behold, there are last which shall be first, and there are
 " first which shall be last," Luke xiii. 29, 30; for in the state in which he was, he was capable of being imbued with all things pertaining to a true faith, and of receiving them into his affections; in him was compassion from the love-principle, and in his ignorance was innocence; and where these are conjoined, true faith gains a spontaneous and welcome admission: after this he was received into the society of angels (*).

325. One morning I heard a company [chorus] at a distance, which by their badge of distinction (representing a kind of woolly goat, a cake of millet, an ebony spoon, and a floating city) appeared to be Chinese: on their nearer approach some of them desired to be alone with me for the sake of private conversation; but they received for answer, that their companions resented the proposal, as having a right to be present also; upon which, perceiving anger rising in their minds, they began to question with themselves, whether they had not some how given just cause of offence to their brethren; and shewed marks of trouble and shame, as though they had done them wrong, giving proof hereby of a tender conscience, and of their being in the principle of charity. Soon after, I entered into conversation with them, and turned the subject of it to our Lord, under the

(*) It is to be noted, that this and the foregoing transactions in the two preceding articles, are to be understood as having passed in the world of spirits, or that intermediate state betwixt heaven and hell, in which spirits receive their last preparation for the one or the other, accordingly as they have been principled with good or evil in this life, of which our author distinctly treats in the following part of this work. Tr.

name of Christ; on which I perceived them to shew some repugnance when I mentioned the name of Christ, and found that it proceeded from some prejudice they had been tainted with in this life from seeing the Christians lead worse lives, and to shew less of charity than their own countrymen; but when I only used the name of the Lord, they gave tokens of a devout reverence: they were then informed by the angels, that the Christian doctrine recommended and enjoined love and charity beyond all other religions in the world, but that few of its professors lived according thereto. There are some Gentile spirits, who in their life-time here, knowing from character and conversation with them, how Christians, many of them, lived in adultery, hatred, strife, drunkenness, and other vices, which the Gentiles held in abhorrence, they become thereby more timid in the other world in embracing the truths of the Christian faith, till instructed by the angels, that the Christian religion teaches the very contrary to such practices, though the generality of its professors walk less by its rules and precepts than the Heathens themselves; upon which, though after some delay, they embrace the faith, and worship the Lord.

326. It is customary for such of the Gentiles, as were wont to worship any supposed god under the form of an image or statue, to be introduced, on their entrance into the other world, to some spirits who were to represent such gods or idols, and that, in order to expose and cure them of such vain and foolish phantasies; and after staying with them some days they are dismissed: and they who have been given to worship men, are introduced to those very men, or some appointed to represent them; as many of the Jews are to Abraham, Jacob, Moses, or David, and when they find that they have no divine power to help them, they are put to confusion, and remanded to their proper stations. Of all the Gentiles, the Africans meet with the kindest reception in heaven, as they shew the readiest disposition to receive all the good things and truths of that kingdom: they chuse to be called the obedient, and not the faithful, saying, that the latter character belongs to the Christians, as being in the faith, and not to them, unless they had received it, or are, as they term it, capable of receiving it.

327. I have conversed with some who were of the ancient church (that is here called the ancient church which was next after the deluge, and which spread over many kingdoms, viz. Assyria, Mesopotamia, Syria, Ethiopia, Lybia, Arabia, Egypt, Philistia to Tyre and Sidon, through the land of Canaan on both sides of Jordan (218) : and they who at that time were instructed in the doctrine of our Lord's Advent upon earth, and received the faith, but afterwards departed from it to idolatry, had their station in front to the left, in a dark place, and were in a miserable condition ; the sound of their voice was a piping monotony, and they scarce talked rationally : they said, that they had been there many ages, but were at times set at liberty to do drudgery and servile offices for others. By their condition was given me what to think of many professing Christians, and of their state in the other world ; I mean such as, though not outward idolaters, yet are so inwardly, worshipping themselves and the world with an affectionate service, and denying the Lord in their hearts.

328. That the church of the Lord consists of members dispersed over the face of the earth, and therefore it is denominated catholic or universal, including all of whatsoever religion that live conscientiously according thereto ; and that the church, which is in possession of the Word, and has attained to the knowledge of the Lord thereby, is to all that are without the pale of it, as the heart and lungs in man, from which all the

(218) That the first and most ancient church on earth was that which we read of in the first chapters of Genesis, and that it was cœlestial, and the chief of all churches, n. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. Concerning the quality and state of its members in heaven, n. 1114 to 1125. That there were diverse churches soon after the deluge, called the ancient churches, n. 1125, 1126, 1127, 1327, 10355. Men of the ancient church, of what condition, n. 609, 895. That the ancient churches were representative churches, n. 519, 521, 2896. That the ancient church had a revealed Word, but that it was long since lost, n. 2897. Of the ancient church when it began to apostatize, n. 1128. The difference between the most ancient and the ancient church, n. 597, 607, 640, 641, 765, 784, 895, 4493. That the statutes, judgments, and laws, commanded to be observed in the Jewish church, are in part like those that were in force in the ancient church, n. 4288, 4449, 10149. That the Lord was the God of the most ancient, and also of the ancient church, and that he was called therein Jehovah, n. 1348, 6846.

viscera and members of the body derive life, according to their different forms, situations and conjunctions, see above, n. 308.

Of Infants, or Little Children, in Heaven.

329. According to the belief of some, no other infants go to heaven than those which are born in the church, and the reason they assign is, because such are baptized, and by baptism initiated into the faith of the church: but such persons are to be told, that baptism is not the procuring cause either of heaven or of faith to any one, but serves only for a sign or memorial that such person is to be regenerated; and that they who are born in the church have the means of being so, as therein is the Word, which contains those divine truths by which regeneration is effected, and whereby the Lord is known, who is the author of regeneration (219): and they are also to know, that every infant, dying such, whether he be born in the church, or out of the church, whether of godly or ungodly parents, is accepted of the Lord, and educated by angels, according to divine order; and thus being formed to good affections, and through them to the knowledge of truth, when advanced in understanding and wisdom, he is introduced into heaven, and becomes an angel. Every one that thinks rationally may know of a truth, that none were ever designedly born for hell, but, on the contrary, all for heaven; and consequently, that whoever goes to the former, must owe it to his own fault, which cannot be the case of infants.

330. All who die infants are equally such in the other world, of like infantile minds, of like innocence in ignorance, and a like tenderness in all things, being only as the young plants

(219) That baptism is a sign of regeneration from the Lord through the truths of faith revealed in the Word, n. 4255, 5120, 9086, 10239, 10386, 10387, 10388, 10392. That baptism is a sign of our belonging to that church, where the Lord, who is the Author of Regeneration, is acknowledged, and in which is the revealed Word, from which we derive those truths of faith, by means of which regeneration is effected, n. 10386, 10387, 10388. That the outward baptism neither gives faith nor salvation, but is a sign and pledge of their being received by the regenerate, n. 10391.

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that are to grow up to angels; for infants are not angels as yet, but only in the way of becoming such, seeing that every one appears, upon his entrance into the other world, in the same state in which he departed this, whether infant, child, youth, adult, or aged, but, in some time after, every one's state is changed; but it is to be observed, that the state of infants has this advantage over others, that being in innocence, actual evil by consent of will has not taken root in them, so that they are easily receptive of all heavenly good; for innocence is the proper receptacle of the truth of faith and the good of love.

331. The state of infants in the other world is much higher than in this, as there they are not invested with an earthly body, but with one like to that of the angels; for the earthly body being gross, does not receive its first sensations and movements from the interior or spiritual, but from the exterior or natural world, and therefore infants here must learn to walk, behave, and speak, nay, their very senses, as seeing and hearing, must be formed by use; but not so in heaven, for then, being spirits, they are actuated by an interior impulse, walk spontaneously of themselves; they also speak, but at first only confusedly from the impulse of affection in general, without any distinct arrangement of ideas; but this they soon come to, as their exterior part is conformable to their interior. That the discourse of angels flows spontaneously from their affections modified by their ideas, and therefore speak as they think, see above, n. 234 to 245.

332. Infants, as soon as raised from death, which is immediately after their decease, are taken up into heaven, and are delivered to such of the female angels as, when in this world, were more particularly fond of children, and who also loved God: now as such, from a certain maternal tenderness in their nature above common, loved all little children, so they receive them as their own, and the children in return love them as their own mothers, each of which takes as many of them under her care as her tenderness for them prompts her to take. This particular heaven appears full in front in the same direction of view wherein the angels behold the Lord, and that because all little children are under the immediate tuition of the Lord; and
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their influx is from the heaven of innocence, which is the third heaven.

333. Little children are of different dispositions, some like the spiritual, some like the celestial angels : such as are of the former class appear in heaven stationed to the left hand ; those of the latter class, to the right hand : and all little children in the Grand Man or heaven, are in the province of the eyes ; such as resemble the spiritual angels, in the province of the left eye ; and such as resemble the celestials, in the province of the right eye ; and that because the Lord appears to the angels of his spiritual kingdom, fronting the left eye ; and to the angels of celestial kingdom, fronting the right eye, see above, n. 118. Little children being thus in the province of the eyes, denotes them to be under the immediate guardianship and protection of the Lord.

334. How infants are educated in heaven shall here briefly be told. They are first taught to speak by those that have the care of them : their first utterance is only a kind of affectionate sound, which, by degrees, grows more distinct, as their minds become furnished with ideas ; for the ideas of the mind springing from the affectionate part, immediately give birth and form to the speech of the angels, as mentioned above, n. 234 to 245. Into their affections, which all proceed from innocence, the delectable things, which are the objects before them, first insinuate themselves ; and as these are of a spiritual origin, they serve as receptacles of such heavenly things as are of use to open their minds, and enlarge their faculties in the way of intellectual attainments : after completing this their first age, they are translated to another heaven, where they are instructed by angelical masters, and so pass on to further improvements.

335. Little children are first taught by beautiful similitudes and instructive emblems, adequate to their genius and capacity, containing lessons of wisdom beyond imagination : thus they are gradually formed to that wisdom, which has goodness for its essence. To mention here only two similitudes or representatives that I was witness to, whereby to judge of the rest : and first, they represented our Lord as rising from the sepulchre, and also the uniting of his humanity with the divinity, and that with
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such divine skill, as far exceeded all human wisdom, and, at the same time, with infantile simplicity: they represented likewise the form of a sepulchre, and also of our Lord, but in so delicate and refined a manner, as scarcely to be perceived; and that because there is something so affectingly mournful and sad in that image of mortality, which they thus prudently softened: they then caused to pass into the sepulchre, as it were, a thin lucid vapour, remotely to represent the spiritual life signified in baptism. After this I saw a representation of our Lord's descent to the spirits in prison (1 Pet. iii. 19, 20.) and his ascent with them into heaven, conducted with incomparable skill and pious reverence; and in order to accommodate the representation to their childish minds, they let down, as it were, small cords of the finest texture, to aid in the elevation of his body; guarding at the same time, with religious caution, against admitting any thing into the representation that did not image and lead their tender thoughts to something spiritual and heavenly; not to mention other kinds of emblematical scenery made use of, in order to instil into them good affections, and to form their minds to truth, by entertainments adapted to their faculties.

336. I had also a proof of the delicacy of their sentiments once, as I was praying the Lord's prayer, when they joined their ideas with mine; and I became sensible of an influx proceeding from their intellectual part, as that of tender affection; and that their minds were open to the Lord, so that I could perceive, that what at first seemed an influx from them, was a transflux through them; for there is a near communication from the Lord to the minds of little children, as not being shut against the divine influx like those of adults, and neither opposing the entrance of truth through the resistance of error, nor hindering the admission of good, and so of wisdom, by any wilful and acquired evil. Hence we may learn, that infants do not enter upon the angelical state immediately after death, but are gradually prepared for it by the knowledge of good and truth, according to heavenly order; the Lord providing means suited to their capacities and dispositions, to fit them as recipients for all the truths pertaining to good [*vera boni*] and all the good things pertaining to truth [*bona veri*].

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337. It has also been shewed to me, how things inward and spiritual insinuate themselves into their tender minds, through such external delights as are accommodated to their genius respectively. I have seen them beautifully dressed, and adorned on their little arms and breasts with flowers of celestial colours; and thus I saw them once walking with their angelical instructors and virgins in one of the gardens of paradise: the garden was not so much adorned with trees, as with what may be compared in a sort to our laurel espaliers and arched walks, with alleys leading to sweet recesses; and as the little children drew near, the borders of flowers seemed to glow with fresh and more lively lustre; from whence we may gather what pleasure they must receive from such exhilarating scenes, ministering to the increase as well as delights of innocence and charity, through the bounty and influence of the Lord.

338. It has been shewed to me by a manner of communication common in the other world, what kind of ideas infants have of the objects they see; and it was found, that they all appeared to them as having life, from whence the idea of life became joined with all their thoughts. It appeared also to me, that children here on earth have much the same ideas in all their little diversions, as not having yet attained, like those of a more advanced age, to know by reflexion what it is to want life.

339. It has been said above, that all little children are by disposition and genius distinguished into celestial and spiritual respectively: now they of the former class are easily known by this, viz. that there is something soft and gentle in all they think, say, and do, as if it spontaneously flowed from a principle of good within, of love to the Lord, and to other little children; whereas the latter shew not the like softness, but something quick and smart [*alatum et vibratile*] in all their behaviour (*). The like also appears in their resentment, and other ways.

340. Many may think that little children keep their state in heaven, and so continue children among the angels; and they who know nothing of the nature of angels may be confirmed

(*) See n. 241.

in this mistake, by seeing angels painted and carved in the churches : but the matter is quite otherwise ; for as understanding and wisdom are essential to an angel, so children, being destitute of these, though among the angels, yet are not of their number ; but as soon as they have attained thereto, they then first become angels ; and then, which was matter of wonder to me, they no longer appear as children, but as adults, having, through wisdom, changed the infantile genius and character for that which is angelical. That children in heaven, when perfected in understanding and wisdom, appear in the form of adults, or as youths, is because understanding and wisdom is their true spiritual food (220) ; and what is nourishment to their minds, serves for the same to their bodies also, and this by correspondency ; for the form of the body [with respect to all in the other worlds] is the form of the spirit within. It is here to be noted, that in heaven children advance not in their external form and appearance beyond youth, or the flower of their age, but stop there for ever : that I might know this for certain, it was permitted me to converse with some that were educated in heaven as children, and grown up ; and also with some others whilst they were children, and with the same afterwards, when they had attained to their flower of youth ; and from both I received information concerning their progression in life from state to state.

341. That innocence is the receptacle of all heavenly good things, and therefore that the innocence of little children is the plane or ground of all their affections for good and truth, may appear from what has been said before, n. 276 to 283, concerning the innocence of the angels in heaven ; that it consists in a resigned submission to the government of the Lord, and a renunciation of man's own will, who is only so far in innocence

(220) That spiritual food is the same with knowledge, understanding, and wisdom, and also constitutes the good and truth from which they proceed, n. 3114, 4459, 4792, 5147—5656, 8562, 9003. Hence that food, in a spiritual sense of the word, signifies all that proceedeth out of the mouth of God, Matt. iv. 4. n. 681. As bread signifies all kinds of food in general, consequently so does it signify all celestial and spiritual good, n. 276, 680, 2165, 2177, 3478, 6118, 8410 ; and that because the latter nourishes the mind, which is the inner man, n. 4459, 5293, 5576, 6277, 8418.

as he is remote from self, and so far only is he in the Lord, or partakes of his righteousness and merits: but the innocence of little children, as observed before, is not genuine innocence, because void of wisdom; for genuine innocence is wisdom, and so far only is any one to be reputed wise, as he is resigned to the will of the Lord, or is content to be under his guidance: and therefore children are conducted from their primary external innocence of infancy to that internal innocence of wisdom, which crowns their education and progress; and when they have attained to this, their formal external innocence, which was the ground of the latter, is joined with it, and so they become perfect children or angels. The innocence of children was imaged to me by the representation of a child in wood with scarce any thing of life in it, but which was vivified gradually, answerably to the progress of children in their knowledge of truth, and their affection for good: and afterwards I had a representation of genuine innocence in a very beautiful child quite lively and naked; for the innocents which are in the inmost heaven, and as such nearest to the Lord, appear as little children, and some of them naked; for innocence is represented by nakedness without shame, as we read of the first man and his wife in paradise, Gen. ii. 25; but when they lost their innocence, they were ashamed, because of their nakedness, and hid themselves, ch. iii. 7, 10, 11. In a word, the more the angels excel in wisdom, the higher is their degree of innocence; and the higher their degree of innocence, the more do they appear to one another as little children: hence it is, that infancy in the Word signifies innocence, see above, n. 278.

342. I have conversed with the angels concerning infants, and asked them, if they were pure from all evil, seeing they had not committed actual evil, like adults; to which they answered, that they were in evil as well as the latter; nay, that of themselves they were nothing but evil (221); but were kept from evil, like as were the angels, and preserved in good by the Lord,
and

(221) That all men, without exception, are by nature born to all kinds of evil, so that as to their proper selves, they are nothing but evil, n. 210, 215, 731, 874, 875, 876—10284, 10286, 10731. That therefore man must be born again, that is, regenerated, n. 3701. That it is an hereditary evil in man to love himself
more

and that in a way so little perceived by them, that it appeared to them as if they were good of themselves; and therefore all infants, after they are grown up in heaven, in order to cure them of such a false conceit of themselves, as though they possessed any good but from the Lord, are sometimes left to their own hereditary evils for a while, to convince them of the truth of the matter: one such, who was a certain king's son, and had died an infant, but was grown up in heaven, had conceived the foregoing erroneous opinion, and was therefore suffered to be possessed of his own hereditary innate evils; upon which I perceived from his sphere, that he was of an imperious mind, and made light of adultery, having inherited these propensities from his parents: but after seeing what he was by nature, and being humbled at the sight, he was received again into the society of angels to which he belonged. No one suffers punishment in the other world merely for hereditary evil, as that was not contracted by his own fault, but only for that actual evil which proceeded from himself; and consequently, only for so much of hereditary evil as he adopted and appropriated to himself by his own will and deed: nor are infants, when grown up to adults in heaven, consigned for a time to their proper natural state of hereditary evil merely for the sake of punishment, but in order to their conviction, that of themselves they are only evil, and therefore delivered from hell, which belongs to an evil nature, by the mere mercy of the Lord; consequently, that their heavenly inheritance is from his free gift, and not from any merit in themselves; and therefore they have nothing to glory in, or whereof to esteem themselves above others, on account of any self-assumed good; for that in so doing, they would as much transgress the law of mutual love, as the true doctrine of faith.

more than God, and this world more than heaven, and to esteem his neighbour as nothing in comparison of himself, or only for himself, so that he may be said to be love of self and of the world in the very abstract, n. 694, 731, 4317, 5660. That the prevailing love of self and of the world is the root of all evil, n. 1307, 1308, 1321, 1594, 1691—10038, 10742, such as contempt of others, enmity, hatred, revenge, cruelty, deceit, &c. n. 6667, 7372, 7373, 7374, 9348, 10038, 10742: and that from these evils proceeds every false [*omne falsum*] n. 1047, 10283, 10284, 10286.

343. Oft times when companies [*Chori*] (*) of little children have been with me, and their speech founded in a soft confused manner, as not having yet attained to speak in concert as when grown up, I observed with something of surprise, that certain spirits present could not refrain from urging them to speak in another manner, on which the infant chorus shewed a repugnance, denoting something like resentment, saying, when given them to speak, *that it should not be so*. This I have often perceived, and was told, that it was for their trial, and to accustom them to resist any temptation to what is false or evil, as also not to suffer themselves to be compelled to think, speak, or act by direction from any other than the Lord only.

344. Thus much may serve to shew in what manner infants are educated in heaven, that so through the knowledge of truth, and the wisdom of good, they may be qualified for the angelical life, consisting in that love to the Lord, and one another, which has its ground in innocence: but how contrary is the education of children with many on earth! To give only the following instance. As I was one day walking in the street of a certain great city, I saw some boys fighting, which presently drew a great croud round them, which seemed much pleased with the fight; and I was told, that the parents of the young warriors were among them, encouraging their sons to the combat: certain good spirits and angels then present with me saw all that passed, through my eyes, and were affected, even to horror, at the sight, more especially at the encouragement given to the fray by the parents; saying, that all such ways of inciting children to hatred and revenge, tended to extinguish in them all mutual love and innocence implanting in them by the Lord; consequently, that they did all in their power to disqualify their own children for heaven, where all is love. May such parents as wish well to their children take warning hereby.

345. And here for a word concerning the difference between those who die in their infant state, and those who die adults.

(*) By the word *Chori* in this place, the author means such companies of spirits or angels as think in unity, and speak in symphony, so concentrating, as it were, their thoughts and words, as if they constituted but one person: but this is hard to describe, see above, n. 242, 255. Tr.

Now the latter have in this life acquired a ground or plane [*planum*] which they take with them to the other world, and which consists of their memory and prevailing natural affection; this remains fixed, and though quiescent after death as to any activity, yet it serves as an ultimate ground or basis to the thoughts; and hence it follows, that according to the quality of this ground or plane, and the correspondence of the rational part therewith, so is the man after death (*): but such as die infants have no such plane, but one that is natural-spiritual [*planum naturale spirituale*] as not having contracted any impurity from this material world and earthly body, and therefore not being infected with the like gross affections and cogitations, but having imbibed all they have from heavenly influence: besides, infants know nothing of their having been born in this world, but look upon themselves as natives of heaven, being ignorant of every other kind of nativity than what is spiritual, and effected by knowledges of good and truth, and that understanding and wisdom from which man is only properly denominated man; and as these are only from the Lord, so it is their belief, and their rejoicing therein, that they are the Lord's. But notwithstanding this, the condition of men, who have had their time in this world, may be equally perfect with that of infants in the next, if they put away from them their corporeal and earthly affections, which are the love of self and of the world, and in the room thereof become receptive of spiritual loves.

(*) As it is very difficult to give a clearer translation of the foregoing passage; so probably, few of our readers, besides those who have been accustomed to thinking abstractedly, will readily enter into the author's meaning: let it suffice here to observe in general, that by the acquired ground or plane (or fund) here spoken of, we are to understand such an habitual disposition or tendency to the things of this world as remains with us after death, and by a kind of secret influence of habit withholds the thoughts and affections from heavenly things; and yet not so to be understood, as if this tendency were not to be done away by the methods appointed for our purification in the intermediate state, where it was not by free choice and determination of the will become radical and essential in the constitution of the soul. Let it be observed, that the lesson here held forth to the reader is of infinite importance, as it denotes, that grace may be so extinguished, and the habitual love of sin so confirmed in this life, as to place us beyond the possibility of help in the next, according to those words of the prophet: "Can the Ethiopian change his skin? or the leopard his spots? then may ye also do good that are accustomed to do evil," Jer. xiii. 23. Tr.

Of

Of the Wise and the Simple in Heaven.

346. It is commonly believed, that wise men will be exalted in heaven above the simple in honour and dignity, because we read in Daniel xii. 3. that “ they that be wise shall shine as the “ brightness of the firmament, and they that turn many to “ righteousness, as the stars for ever and ever ;” but few seem to know who are meant here by the wise, and by those that turn many to righteousness ; it being generally thought, that this is spoken of the learned and the wise doctors in the church, who excel in doctrinal knowledge and preaching, and more especially such among them as have converted many to the faith ; these are called men of wisdom and understanding in this world, but they are not so in a spiritual sense, unless their wisdom be of a heavenly quality, which shall here be spoken to.

347. True understanding, in a heavenly sense of the word, is interior understanding, springing from the love of truth, and not from any motive of glory either here or hereafter, but from a pure regard to truth itself in minds intimately affected and delighted with it ; and all such love the light of heaven or divine truth, and consequently the Lord himself, who is the truth itself, see above, n. 126 to 140. Now this heavenly light of truth only enters the interior recesses of the mind, as being its proper receptacle ; and as it enters and is received there, it gives delight, as is the property of all influx from heaven to do ; such is the origin of genuine affection for truth, for its own sake ; and they who are in this affection or love, they are in the true heavenly understanding, and “ shine as the brightness of the “ firmament :” they are said to shine, because divine truth in heaven appears splendid, see above, n. 132 : and the firmament or expanse of heaven signifies by correspondency that interior intellectual part both in angels and men, which is in the light of heaven : but as to those who love truth only for the sake of honour here, or glory hereafter, such shine not in heaven, forasmuch as their delight is not in the light of heaven, but of this world, which of itself, without the former, is mere
darkness ;

darkness (222); for all such consider self only as the end, and truth but as the means subservient to that end; and therefore as their view is directed, not to heaven, but to this world, not to the Lord, but to themselves, consequently, they are not in the light of heaven, but in that of this world only: these, indeed, to outward appearance, and before men, seem as knowing and wise as the children of light, nay, and sometimes wiser, as being more warmed with the fire of self-love, and having learned to speak the same language with them, and also to make a shew of heavenly affections; but inwardly and in the sight of the angels they appear very different. Let this suffice to shew, who are meant in Scripture by the wise, who shall “shine in heaven like the brightness of the firmament:” and now for a word as to such as are meant by those “that turn many to righteousness, who shall shine as the stars.”

348. By such as turn many to righteousness are meant the truly wise, and they only are called such in heaven, who are in the good of life, or who apply divine truths immediately to practical use; for divine truth, when so applied, becomes good, as being animated with free will and love, which constitutes the very essence of wisdom; whereas they who are called intellectual or understanding men, live not from truth as a principle, but commit it first to their memory, and from thence as a storehouse draw occasionally the documents of truth, whereby to regulate their life (*). In what particulars these two classes differ

(222) That the light of this world is for the outward, and the light of heaven for the inner man, n. 3222, 3223, 3337. That the light of heaven is in the natural light by influx, and that the natural man becomes wise only so far as he receives of the light of heaven, n. 4302, 4408. That the things of heaven are not visible by the light of this world, n. 9754, 3108. That the light of this world is as darkness to the angels, n. 1521, 1783, 1880.

(*) The difference between wise and intellectual men, according to our author's definition, appears to be this, viz. that the former receive divine truths into their affections (and not speculatively only) and are led thereby spontaneously, as from a divine principle or instinct into all good; whereas the latter treasure up truth in the memory, and so fit the external life thereto by a kind of reflex operation of mind; so that the good life of the former seems, as it were, natural, and the good life of the latter, as it were, studied and artificial. I wish that I may have so expressed myself here, as to render the matter more clear to the reader. Let it be remembered, that the author does not always use these two words, understanding and

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differ in the heavens may be seen in the article concerning the two kingdoms of heaven, the celestial and the spiritual, n. 20 to 28 ; and also in the article concerning the three heavens, n. 29 to 40. They who are in the celestial kingdom of the Lord, which is the third or inmost heaven, are called Righteous, and that because they ascribe no righteousness to themselves, but all to the Lord only. Now righteousness in heaven signifies good proceeding from the Lord (223), and they who receive the same, and minister therefrom to the conversion of others, are such as the Lord speaks of, Matt. xiii. 43. " Then shall the " righteous shine forth as the sun in the kingdom of my Father." Their shining as the sun, is from their being in love to the Lord from the Lord, as that love is signified by the sun, see above, n. 116 to 125 : their light also partakes of the brightness of flame ; and their ideas are vivacious and corresponding thereto, inasmuch as they receive the good of love immediately from the Lord as the heavenly sun.

349. All who have acquired true understanding and wisdom in this world are received into heaven, and become angels, every one according to the measure and quality thereof ; for whatsoever principle any one has acquired and fixed in himself in this world, that remains with him after death, and is also augmented to fulness, but that within the degree of his affection and desire of good and truth, and not beyond it ; they who have little affection and desire, receive but little, but yet as much as they can contain ; and they who have much affection and desire, receive increase accordingly ; the degree of affection and desire in every one being the measure that is to be filled : the reason of this is, because love, the properties of which are

wisdom [*intelligentia et sapientia*] precisely according to these definitions ; but where they are spoken of in distinction, they are to be understood according thereto. Tr.

(223) That the merit and righteousness of the Lord is properly that good which prevails and reigns in heaven, n. 9486, 9986. That the righteous or justified person is he to whom is imparted that merit and righteousness ; and he the unrighteous and unjustified person, who builds upon his own fancied righteousness and merit, n. 5069, 9263. The condition of the self-righteous in the other life, n. 942, 2027. That righteousness or justice in the Word is spoken of good, and judgment of truth ; and therefore, to do justice and judgment means there, to act according to good and truth, n. 2235, 9857.

affection

affection and desire, receives what is answerable or suitable to itself according to its measure, as signified by those words of our Lord, "Whofoever hath, to him fhall be given, and he fhall have more abundantly." "Good meafure fhall be given unto you, preffed down, and fhaken together, and running over," Matt. xiii. 12. xxv. 29. Luke vi. 38.

350. All are received into heaven, who have loved good and truth as fuch; and they who have loved them much are called wife, and they who have loved them little are called fimple; the former enjoy much light in heaven, the latter lefs; each according to the degree of his love: to love good and truth as fuch, or for their own fake, is to will and to do them from choice, for fuch only can be faid to love them; and they are the people who love the Lord, and are loved by him; for good and truth are from the Lord, and confequently the Lord is in them as proceeding from him, and alfo in all fuch as receive them into their life's principle by willing and doing them. Man alfo, confidered in himfelf, is no other than his meafure of good and truth from the Lord, the former constituting his will, and the latter his understanding; and as the will and understanding are, fuch is the man: hence it follows, that fo far any is loved of the Lord, as his will is formed by good, and his understanding by truth: to be loved of the Lord is inseparable from love to him, for love is reciprocal, and to him whom the Lord loveth he giveth to love him again.

351. It is commonly believed in the world, that they who are men of learning and fkill in the doctrines of the church and the letter of Scripture, or in the fciences, are more acute difcerners of truths than other men, and confequently excel them in true understanding and wifdom; and fuch form the like judgment as touching themfelves; and therefore we fhall proceed to fhew what true understanding and wifdom is, what is the fpurious, and what the falfe. True understanding and wifdom confifts in feeing and perceiving what is good and what is true, and thereby what is falfe and evil, and in accurately diftinguifhing betwixt them, and that from an interior intuition and difcernment. There is in every one an interior and an exterior, the former belonging to the inward or fpiritual, and the

the latter to the outward or natural man ; and accordingly as the interior is formed and co-operates with the exterior, so a man sees and perceives. The interior of man can only be formed in heaven ; but the exterior is formed in this world. When the interior is formed in heaven, then heavenly things pass by influx into the exterior, which is from this world, and form it to a correspondence with the former, that so both may co-operate or act as one ; and when this is effected, then the man sees and perceives from an inward sight. In order to the formation of the interior, this one medium is requisite, viz. that man look up to a Divine Supreme Being, and to heaven ; for, as was said before, the interior is formed in heaven ; and a man is then said to look up to the Divine Being, when he believes in him, and that he is the fountain of all good and truth, and consequently of all understanding and wisdom ; and is willing to be led and governed by him : so, and so only, the interior of man is opened to divine things. A man in this belief, and living according thereto, is in the power and capacity of becoming intellectual and wise ; but in order to his being really so, he has many things to learn, both concerning heaven and this world ; as touching the former, from the Word and the doctrines of the church ; and as touching the latter, from scientific knowledge ; and is also to take along with him, that in the same proportion that he applies knowledge to the purposes of good life, so far only is he worthy of being reputed an understanding and wise man, as in that degree and no farther, his interior sight, which is the property of his intellect, and his interior affection, which is that of his will, derive their progress to perfection. The simple are of the following class, viz. such as have their interior open to divine things, but their understanding not so well cultivated by truths, spiritual, moral, civil, or natural ; such have indeed a sight of truths, and receive them when heard, but have no inward clear perception of them : but they who are denominated wise, are as follows, viz. such who have not only their interior affections open to divine good, but also their intellectual faculties so cultivated and enlarged, that they see divine truths by an internal evidence.

Thus

Thus much may serve to shew what is meant by true understanding and wisdom.

352. A spurious understanding and wisdom is, not to see what is true and good, and from thence what is false and evil, from any interior sight, but only to believe it so on the authority of others, and then to study to confirm ourselves in that belief. Now as such persons receive not truth by the light of truth, but on the credit given to another, they are equally liable to embrace falsehood as well as truth, and to confirm themselves in the former by reasonings and arguments adapted thereto, so as to give it the appearance of truth, for whatever is so confirmed puts on that appearance; and there is nothing but what is capable of such kind of confirmation. Now the interior faculties of such persons are only open from beneath, but their exterior in proportion to the degree of such confirmation; and therefore the light they see by is not the light of heaven, but the light of this world, or natural light, in which light what is false may appear as true, and when confirmed by a specious kind of arguments, may carry in them an apparent lustre of evidence, but not so when viewed in a heavenly light. Of this class such are least intelligent and wise, who have dealt most in this way of confirmation; and they come nearest to wisdom, who have practised it the least. Hence may be gathered what is meant by spurious understanding and wisdom; however, we range not under this class what has been received by children on the authority of their teachers, if when grown up to the use of reason they do not implicitly enslave themselves to their documents, but study to find out the truth, and cherish it when found: as such are led by a sincere affection for truth for its own sake, they see it in the light of its own evidence before they set themselves to confirm it by arguments (224). To illustrate this by an example: Certain spirits were reasoning together,
how

(224) That it is the part of a wise man to see and perceive the truth of a doctrine before he goes about to confirm it by arguments, and not because it is held for truth by others, n. 1017, 4741, 7012, 7680, 7950. To see and perceive the truth by its own native evidence without the aid of argument, is the privilege of those only who love truth for its own sake, and as a rule of life, n. 8521. That the evidence arising from confirmation by argument is a natural, not a spiritual
L 1 1 light,

how it came to pass that the brute animals were born to all knowledge congruous to their nature respectively, but not man; upon which they were told, that the former stood in the primitive order of their nature, but man not so, and therefore he is to be led back into it by instruction and discipline; whereas if man had preserved his original perfection, consisting in loving God above all things, and his neighbour as himself; in that case he would have been born with innate understanding and wisdom, and to the belief of all truth, according to the enlargement of his faculties. Now the good spirits immediately perceived the evidence of this argument by the light of truth; but the spirits, who had confirmed themselves in solitudinism, and thereby had cast aside divine love and charity, could not receive it, as their confirmation in error had obscured in them the light of truth.

353. False understanding and wisdom is that which is separate from the acknowledgment of a Divine Being in all those who place nature in the room of God: all such think as mere animals, and are no other than sensualists, whatever character they may have in the world for erudition (225); for their learning reaches no farther than to the objects of sense laid up in their memory, and viewed in the light of material nature, though the same natural sciences are of subservient use to form the minds of persons truly intellectual: by the sciences we understand experimental knowledge of various kinds, phy-

light, and such as sensual and bad men may have, n. 8780. That all things, even such as are false, may be so confirmed by specious arguments, as to put on the appearance of truth, n. 2482, 2490, 5033, 6865, 8521.

(225) That the sensual part is the lowest degree of the life of man, as appertaining to his corporeal nature, n. 5077, 5767, 9212, 9216, 9331, 9730. That he is called a sensual man, who forms all his judgment and conclusions from his bodily senses, and believes nothing but what he can see with his eyes, or touch with his hands, n. 5094, 7693. That such a one thinks in his extremities, and not in his interior, n. 5089, 5094, 6564, 7693. That his interior or spiritual part is shut against all light of divine truth, n. 6564, 6844, 6845. That he is in the dim light of nature, and can see nothing that is discoverable only by the light of heaven, n. 6201, 6310, 6564—6622, 6624. That he is therefore inwardly in a state of opposition to all things that relate to heaven and the true church, n. 6201, 6316, 6844, 6845, 6948, 6949. That even the learned, who have confirmed themselves against the truths of the latter, are no better than sensual men, n. 6316. A description of the sensual man, n. 10236.

sicks,

sicks, astronomy, chymistry, mechanicks, geometry, anatomy, metaphysicks, philosophy, the history of kingdoms, and of the learned world, criticism, and languages. Now as to those who preside in ecclesiastical matters, who at the same time disbelieve the operations of a divine principle, and have no higher sentiments of religion than what relate to the outward man; such see nothing farther in the Scriptures than others do in their sciences, nor consider them as containing matters that are to be understood only by a reason enlightened from above; and this because the inner gate of their minds, and the faculties next to them, are shut against divine illumination; and this because they have turned away their affections and understanding from heavenly to earthly things; and therefore it is that truth and good are to them as darkness, and false and evil as light: but, notwithstanding, mere sensual men can play their part at reasoning, and some of them very acutely, but then it is from the fallacies of sense in which they have confirmed themselves by the subtleties of science, and because of their adroitness herein they conceit themselves to be wiser than others (226); and their love of self and the world is the fire that gives earnestness and warmth to their reasonings: such are they who are in false understanding and wisdom, and are meant by those words of our Lord, Matt. xiii. 13, 14, 15. "Seeing they see not, and hearing they hear not, neither do they understand, &c." xi. 25. "Thou hast hid these things from the wise and prudent, and revealed them unto babes."

354. I have had the privilege of conversing with many learned men after their decease, some of them of great fame, and celebrated in the learned world for their writings; and with others of less note, but of deep understanding: now such of them as inwardly disbelieved a Divine Being, though they outwardly professed one, became so stupid in the other world, as

(226) That sensual men often reason with great subtlety and acuteness, from an inferior understanding joined to a prompt corporeal memory, n. 195, 196, 5700, 10236: but this from the fallacies of the senses, n. 5084, 6948, 7693. That the sensual are subtle and knavish above others, n. 7693, 10236. That such were called by the ancients, serpents of the tree of knowledge, n. 195, 196, 197, 6398, 6949, 10313.

not to be able to comprehend truths relating even to civil matters, much less such as are spiritual : and I could also perceive, nay, behold (for in the spiritual world such things are represented in a visible manner) that their interior was so darkened, even to blackness, and so shut against every thing spiritual, as to be inaccessible to all heavenly light and influx : and that inward blackness appeared more particularly intense in those who had confirmed themselves in unbelief by their scientific reasonings. All such in the other world greedily imbibe falsehood and error, as a sponge does water, and reject all truth, as rain is repelled from the tile of an house ; nay, I have been informed, that the interior of those, who have exalted nature in the room of God, appears, as it were, ossified ; and their heads, even to the nostrils, have the resemblance of ebony, in token of their being destitute of all spiritual and intellectual perception : they who are of this class are plunged into a kind of gulphs or bogs, where they are disquieted and terrified with phantasies produced by the falsities they had adopted and cherished : the infernal fire of their life is a thirst of glory and the pride of distinction, by which they are incited to exasperate one another, and to torment all they can such as refuse to worship them as deities ; and this they do by turns. Such is the end of all the learning and wisdom of this world, which, not having its foundation in the faith of Almighty God, is utterly destitute of heavenly light.

355. That such is the lot of the persons before mentioned, in the other world, may be gathered from hence ; viz. that all things in their natural memory, and immediately connected with their bodily senses (as are the scientific acquisitions spoken of above) are then totally quiescent, and only the conclusions or principles formed from thence remain as a fund for to supply them with thoughts and matter for conversation ; for though a man carries his natural memory along with him, yet what he had laid up therein falls not under his intuition as before, as not being concordant with the light of a different world, and therefore he cannot call them forth to use ; whereas things of a rational and intellectual nature, grounded on scientific principles, quadrate with the light of the spiritual world ; consequently,

quently, so far as any one has attained to rationality by the use of the sciences in this world, so far he is rational after he is set free from the body, it being the same spirit that thinks in both worlds (227).

356. But as to those, who, by the cultivation of their minds, by the sciences and different kinds of knowledge, have acquired true understanding and wisdom, as is the case with those who apply all their attainments to the purposes of good life, walk in the fear of God, reverence his Word, and adhere to spiritual morality (*spiritualem moralem vitam*, see above, n. 319). To such the sciences serve, as the means of attaining to wisdom, and of strengthening the things appertaining to faith: it was given me to perceive the interior of their minds, wherein all appeared transparent from the light within them, and representing the sparkling colours and brightness of the diamond, the ruby, and the sapphire, in degree of lustre, according as they had employed their knowledge of the sciences in proof and confirmation of divine truths: such is the appearance which true understanding and wisdom exhibit, when represented as visible in the spiritual world (*), and this answerably to the nature of

(227) That things scientific appertain to man's natural memory whilst in the body, n. 5212, 9922. That man carries with him his whole natural memory after death, n. 2475. This from experience, n. 2481 to 2486: but that he cannot draw from that memory in the other world, as he did in this, and that for many reasons, n. 2476, 2477, 2479.

(*) It is by no means incredible, that things spiritual and intellectual should be represented under visible appearances in the other world, as nature in this abounds with such significant emblems and expressions far beyond what is generally supposed: how do the passions and affections, the virtues and vices, and even the intellectual powers, figure themselves in the countenance and gestures of the body! and how do many of the flowers readily excite in us the ideas of mental properties and qualities, as of modesty, innocence, and purity, &c. inducing us, by consent, to denominate them by such epithets respectively! and thus heavenly things are pictured to us by such as are natural, according to an ancient doctrine alluded to by the sublime Milton in the following lines:

“ I shall delineate so,
 “ By lik'ning spiritual to corporeal forms,
 “ As may express them best, though what if earth
 “ Be but the shadow of heav'n, and things therein
 “ Each to other like more than on earth is thought.”

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heavenly light, which is divine truth from the Lord, who is the original source of all true understanding and wisdom, see above, n. 126 to 133. The grounds [*plana*] of that light in its several variegations of colours, are the interior recesses of the mind; and the illustrations and confirmations of divine truths by such things as are in nature, and therefore in the sciences, produce those variegations (228); for the more interior and spiritual part in man contemplates what is laid up in the natural memory, and whatever is therein employed for the confirmation of divine truth, it sublimates, as it were, by the fire of celestial love, takes it to itself, and spiritualizes it: whilst man is in the body, he continues a stranger to this procedure of the mind, and that because during his abode therein he thinks in a double capacity, both spiritually and naturally, but has no perception of the former, but only of what passes in his natural thoughts; but when he enters upon the spiritual world, he has then no longer any perception of what he thought naturally in this world, but only of what he thought spiritually (*); and this by change of state. Hence it may appear, that men through knowledge and instruction in the sciences, as the means of wisdom, may become spiritual, if this observation be confined to such as live in the faith and fear of God: nay, such meet with a more particular acceptance in heaven, and obtain a place in the center of their respective societies, n. 43, as being more illuminated than their fellows. These are the understanding and wise ones, who are said to shine as the brightness of the firmament, and as the stars in the heavens: but they are denominated simple, who indeed had faith in God, revered his Word, and

(228) That there are most beautiful colours in heaven, n. 1053, 1624. That those colours are the modifications or variegations of the light of heaven, n. 1042, 1043—4922, 4742, and consequently so many appearances of truth from good, and signify things appertaining to understanding and wisdom, n. 4530, 4922, 4677, 6466.

(*) Let it be noted here, that the author does indeed, in many parts of his writings, speak of departed spirits as recollecting and referring to past transactions in the body from their natural memory; but then this is not to be understood according to the stated laws of the other world, but as a particular privilege, permission, or state, to answer certain purposes; and accordingly he generally premises on these occasions, that they were placed in such a state as when in the body, or the like. Tr.

lived

lived spiritual and moral lives, but had not much improved their intellectual part ; for the mind of man, like any foil, rises in value according to the degree of its cultivation.

Of the Rich and the Poor in Heaven.

357. Various are the opinions concerning admission into the kingdom of heaven, whilst some suppose that the poor only, not the rich, meet with a reception there ; others hold, that both rich and poor are admitted alike ; and a third sort, that the former can gain no admittance without first divesting themselves of their wealth, and entering into a voluntary poverty : and all these support their different opinions by passages from the Scriptures : but they who make such distinctions between the rich and the poor, in respect to their qualification for heaven, shew themselves strangers to the right meaning of the Scriptures, which have both a recondite or spiritual, and also a literal or natural sense ; and they who interpret them only according to the latter, must mistake their true meaning in many places, particularly in what is spoken therein concerning the rich and the poor in relation to this subject ; as for instance, that it is as impossible for the rich to enter into the kingdom of heaven, as for a camel to pass through the eye of a needle ; but that it is easy for the poor, as we are therein told, that “ theirs is the “ kingdom of heaven,” Luke vi. 20, 21 ; whereas they who know any thing of the spiritual sense of the Word, understand these sayings very differently, being convinced on the authority thereof, that the kingdom of heaven is appointed for all who live the life of faith and love, whether they be rich or poor ; and who they are that are meant by this distinction in Scripture shall be explained in what follows. From much conversation and long abode with the angels, I know of a truth that the rich find as ready admission into heaven as the poor, and that no one is excluded merely on account of his wealth, or received because of his poverty in this world ; both classes are there alike, and more of the rich in the higher stations of bliss and glory than of the poor.

358. I shall

358. I shall enter upon this subject with observing, that a man may lawfully acquire riches, and increase his store, according to the opportunity afforded him, provided he keep free from subtle devices, and every evil art; may eat and drink of the best, if he place no part of his happiness therein; may dwell magnificently, if according to his rank in life; converse like others upon common worldly topicks, and share in the publick diversions; that there is no need of severity of behaviour, down-cast looks, and other appearances of mortification; but he may be pleasant and chearful; nor is under any other obligation of divesting himself of his goods to bestow them on the poor, than what his own particular impulse or choice may lay upon him: in a word, that as to externals, he may live in a common way like other orderly people, without any bar to his admission into heaven, provided that he inwardly cherishes a due reverence and fear of the Lord, and acts justly and with all good conscience towards his neighbour; for every one's real character is to be estimated according to his internal sentiments and affections, or by his faith and love; for these are the principles that give life and character to all that proceeds from him, as the life of the act is in the will, and the life of the speech is in the sentiment; for as we act from the will, so we speak from the thought; and, therefore, where it is said in Scripture, that every one shall be judged according to his deeds, and recompensed according to his works, we are to understand it, as if it were said, according to his thoughts and affections, from which his works proceed, or which are in his works; for without the former, the latter are of no consideration, and therefore receive their quality and character from them (229). Hence we see, that it is not the
 exterior,

(229) That it often occurs in Scripture, that man shall be judged and recompensed according to his deeds or works, n. 3934. By deeds and works there, we are not to understand them as they appear in their external form, but as they are in their root or inward principle; for even bad men do works apparently good in their external form, but only good men such as are both outwardly and inwardly good, n. 3934, 6073. That all moral deeds, as well as bodily acts, proceed from man's inward faculties and powers, as his thinking and willing, and owe their essence and qualities thereto; and, therefore, according to the internal principle is the external production, n. 3934, 8911, 10331; consequently, according to a man's love and faith, n. 3934, 6073, 10331, 10333: that therefore the works contain
 their

exteriour, but the interiour, which commands the exteriour, that does all in man. To illustrate this by the following instance: He that refrains from defrauding another only through fear of the laws, and of the loss he might otherwise suffer in his reputation or interest, and who but for such restraints would not scruple to take all advantages of him in his power; such a one, however honest his dealings may appear outwardly, yet he is guilty of deceit and fraud in his thoughts and will, and is governed by a principle from beneath [*infernum in se habet*]. On the other hand, the upright man, who refrains from taking all undue advantages of another, though secure from discovery, and that because it would be contrary to his duty to God and his neighbour; such a one makes a conscience of his willing and thinking, and is under a heavenly influence: their dealings outwardly are the same in both, but inwardly and in principle they are widely different.

359. As then a man may pursue an ordinary course of life in externals, may acquire riches, and live elegantly according to his rank, as to good cheer, dress, and dwelling; carry on his worldly business like other men, and take pleasure in the good things of this life, to the comforting both of his body and mind, provided that he lives in the true fear of God, and in love towards his neighbour. As this is the case, it will not appear so difficult a matter to get to heaven, as some imagine (*): the main difficulty lies in resisting the love of self and of the world, that they gain not the victory over us; as from this quarter all our danger proceeds (230): and that otherwise our way

their principle, or are the principle itself in effect and operation, n. 10331. Therefore, to be judged and recompensed according to our deeds and works, is the same as if spoken of our principles, n. 3147, 3934, 6073, 8911, 10331, 10333. That those works which have respect to self, and the world, are not good works, but only such as respect the Lord, and the good of our neighbour, n. 3147.

(*) It must be owned, that our author here is far from shewing any thing of the precisian, or of monastick rigour; and yet his doctrine, when taken along with the applied restrictions, is as far from giving countenance to carelessness, or over-indulgence; and the danger he subjoins that we are in from the love of self and of the world, and whatever wrong habits we may have contracted thereby, will be found to minister to the best of us abundant matter for repentance, self-denial, and watchfulness. Tr.

(230) That all evils originate from the love of self and of the world, n. 1307,
N n n 1308,

way is not so hard to make, as some suppose, we may learn from those words of our Lord; "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light," Matt. xi. 29, 30. Now the yoke of the Lord is easy, and his burden light, so far as man renounces the evils flowing from the love of self and of the world, for so far the Lord is his guide, and gives him the mastery over them.

360. I have conversed with some after their decease, who had in this life abdicated the world, and betook themselves to solitude, that they might be the more at leisure for devout exercises, as the safer way to heaven: but such mostly appear of a melancholy cast in the other world, lightly esteem those that are not like themselves, and are dissatisfied, through a supposed merit in themselves, that they are not exalted to a higher state than others; they have little affection for others, and therefore are backward to exercise those offices of love, which is the bond of a heavenly conjunction (*): they exceed, it is true, in an ardent desire for heaven, but when they are exalted to be with the angels, they carry with them a certain sadness that damps the joys of the former; wherefore they are disjoined from them, and betake themselves to a kind of lonely situations, where they lead a reclusive life, as they did in this world. Man can only be formed for heaven in this world, where his affections have their beginning objects, but vanish and come to nothing, if not exercised in social connexions, or rather are swallowed up solely in self, to a total neglect of his neighbour; so that a life of charity towards our neighbour, consisting in a conscientious discharge of every relative and social duty, is the path-way to heaven, and not a mere speculative piety separated therefrom (231); now action, and not inaction, is the vital support

1308, 1321, 1594—9348, 10038, 10742; such as contempt of others, enmity, hatred, revenge, cruelty, deceit, &c. n. 6667, 7372, 7373—10038, 10742. That man is born with a natural propensity to these two loves, and that his hereditary evils are from thence, n. 694, 4317, 5660.

(*) Hitherto we are to understand them as in the intermediate state. Tr.

(231) That charity towards our neighbour consists in doing every thing that is good, just, and right, in all our acts and relations respecting him, n. 8120, 8121, 8122;

port of charity. I shall here give an instance of this from experience: I have known more in the regions of bliss among those that had acquired riches in trade by an honest industry, than among such as had become wealthy through the emoluments of high and honourable offices in the state; as the latter are so liable to be infected, on account of their honours and importance, with the pride of life and love of the world, which have a natural tendency to beget self-love, and consequently to alienate the affections from heavenly things.

361. The lot of the good rich, when translated to heaven, is that of being in a condition of greater apparent splendor than others; some of them dwell in stately palaces, richly furnished and ornamented as with gold and silver, together with abundance of all things ministering to the delights of life; however, they place no part of their affections on these things, but only on their uses; of these they take good notice, but the mere ornamental part, as gold and silver, this they regard with little attention, and that because when in this world their minds were set on uses, and they considered gold and silver only as means subservient thereto. Now uses in the other world appear in splendid forms, the good of use as gold, and the true of use as silver (232); and according to their practical uses in this life, such is the splendor and such the delights of their state in the following. Among the good uses, are those of providing things needful for ourselves and dependants suitably to our rank; to seek the means of promoting the publick good; and also to have

8122; and therefore it extends to all that a man thinks, wills, and does, n. 8124. That a life of piety without charity avails nothing, but joined with charity leads to every good, n. 8252, 8253.

(232) That every good has its particular delight from use, and according to its use respectively, n. 3049, 4984, 7038; and also its specifick quality, consequently as is the use such is the good, n. 3049. That all the delight and comfort of life is from uses, n. 997. That, generally speaking, life consists in uses, n. 1964. That the angelical life consists in the goods of love and charity, consequently in the exercise of uses, n. 453. That the Lord, and consequently the angels derivatively from him, has principally only regard to final causes, which answer to uses among men, n. 1317, 1645, 5844. That the kingdom of the Lord is the kingdom of uses, n. 453, 696, 1103, 3645, 4054, 7038. That the service of the Lord consists in the performance of uses, n. 7038. That all have their distinguishing character from the uses they perform, n. 4054, 6815. This illustrated, n. 7038.

where-

wherewith to help our neighbour, which he that abounds can better do than he that does not ; besides, that such a diligence to procure what may be for the good of them that lack, preserves us from idleness, that pernicious kind of life which gives our innate evil the power to take possession of us. These are among the good uses, as far as they are invigorated by a divine principle, or so far as man is actuated therein by motives of duty to God, and regards worldly means only as subordinate thereto.

362. But quite contrary is the lot of such rich persons in the other world, as lived without religious faith in this, nay, hardened themselves in unbelief : all such are in hell, where filth, misery, and want of every comfort, is their portion ; for into these are riches changed, when loved for their own sake ; and not only their riches, but also the uses to which they applied them, such as their luxury and self-indulgence for the gratification of their other corrupt passions, or to evidence their pride and contempt of others : riches in such hands, having nothing but what is earthly and vile in their use, become changed into vileness at last. A spiritual use and application of riches is, as it were, a seasoning and preservative to them, and may be compared to the soul in the body, or to the light and heat of the sun in their effects on a humid soil ; but in the other case, riches may be considered as a body without a soul to preserve it from putrefaction ; or to a swampy ground in a deep valley shaded from the light of the sun : such are the men who suffer riches to alienate their hearts from God.

363. Every one's darling affection or ruling passion continues with him after his departure from this world, nor is it extinguished in eternity (*) ; for the spirit of a man is as the love that prevails in and possesses him ; and, moreover, (which has hitherto been a secret on earth) the body of every spirit and angel is the external form of the love that presides in him, and

(*) It must here be observed to the reader, that a more concerning doctrine (and highly credible it appears from scriptural authority) or one that infers more important caution as to what affections and habits we contract, cannot present itself to the mind of man ; and therefore the subject of this particular number is warmly recommended to his serious attention. Tr.

corresponds to the internal form of his mind and will, inasmuch that spirits know one another by their countenances, gestures, and speech ; and by the same correspondent marks it would be known what spirit a man is of in this world, were he not accustomed to act the counterfeit in these particulars ; the ruling passion would equally manifest itself in time, as it does in eternity. I have conversed with some that lived seventeen centuries ago, whose lives are recorded in the writings of those days ; and they appeared to be governed by the same affections and dispositions by which they are characterized therein ; from which we may gather, that the same love of riches, and for the same ends, continues with every one hereafter, though with this difference, that the riches which had been applied here to good purposes are changed into heavenly pleasures to the owners in the other world according to their uses respectively ; and that the riches, which had been applied here to bad purposes, become changed to the owners into filth and corruption hereafter, answerably to the evil uses they had made of them ; nay, such nastiness they take pleasure in, as corresponding to those filthy lusts to which they had made their riches subservient, or to that sordid avarice which consists in the love of riches for their own sake ; for such passions are a spiritual filthiness defiling the soul.

364. The poor are not qualified for heaven by their poverty, but by their principles and life, for these follow every one, be he rich or poor, nor is there any distinguishing mercy for the one more than the other (233) ; but he is received whose life has been good, and he is rejected whose life has been evil : besides, poverty may be turned into as great a snare and hinderance to a man in his way to heaven, as riches themselves, seeing that many of the poorer sort fall into discontent at their condition, covet many things above their rank, and looking upon riches as the greatest of blessings (234), grudge if they be not satisfied, and

{233} That mercy is not arbitrary and immediate, but respective and mediate ; and that all they, who live in the fear of the Lord, are under his merciful protection and guidance both here and for ever, n. 8700, 10659.

{234} That riches and honour are not real blessings in themselves, and therefore are given alike both to the good and the evil, n. 8939, 10775, 10776. That the true blessing is love and faith from the Lord, effecting a union with him, and there-

and indulge murmurings against God's providence ; add to these, their envyings against others, their fraudulent practices, and gross sensual indulgences : how different will be the lot of these from that of the contented industrious poor, who pass the time of their sojourning in all godliness and honesty ? I have sometimes conversed in the other world with certain departed peasants, who had lived here in the fear of God and all good conscience, who, having an affectionate desire to know the truth, sought to be more particularly instructed as to faith and charity, having heard much concerning the former in this world, and more concerning the latter in the other ; on which it was told them, that charity has respect to every thing belonging to life, and faith to every thing belonging to doctrine ; consequently, that the former consists in willing and doing every thing that is just and right, and the latter in thinking and believing according thereto ; and that when any one wills and does what he thinks and believes to be right and good, then faith and charity are no longer two but one, just as thought and will unite in forming a determinate act of the mind : this they well understood and received with pleasure, saying, that when in this world they did not look upon believing as a thing different or separate from living.

365. From what has been offered on this head, it will appear, that the rich may find as easy an admission into heaven as the poor ; and the notion of its being more difficult to the former is from a wrong-understanding of those places in Scripture, where both are mentioned. By the rich there, in a spiritual sense, we are to understand such as abound in the knowledge of good and truth, and accordingly those who are within the church where the Word is known ; and by the poor, such as are destitute of that knowledge, but desire it, consequently those who are without the church, and strangers to the Scriptures. By the rich man clothed in purple and fine linen, who was cast into hell, is meant the Jewish nation, which being in possession of the Word, and through that abounding in the knowledge of good and truth, is represented by the rich man ;

by becoming the procuring cause of man's eternal happiness, n. 1420, 1422, 2846—4981, 8939, 10495.

by

by purple clothing, is meant the knowledge of good ; and by fine linen, the knowledge of truth. By the poor man, who lay at his gate, and desired to be fed with the crumbs that fell from the rich man's table, and was carried into heaven by the angels, we are to understand the Gentiles, who had not the forementioned knowledge, but desired to have it, Luke xvi. 19, 31. By the rich, who were invited to the great supper, and excused themselves, is also to be understood the Jewish nation ; and by the poor, who were called to supply their place, are understood the Gentiles, or such as were without the pale of the church, Luke xii. 16, 24 ; and as to the rich man, concerning whom the Lord saith, that " it is easier for a camel to go through the " eye of a needle, than for such a one to enter into the kingdom of heaven," Matt. xxix. 24. we are to understand as mean rich men both in a literal and figurative sense ; in the former, such as abound in riches, and set their hearts upon them ; in the latter, such as abound in natural knowledge and the sciences ; for these are their spiritual riches, by which, through the effort of their own understanding, they presumptuously think to possess themselves of the knowledge of divine things, which method being contrary to the divine order, it is said to be harder, than for a camel to pass through the eye of a needle ; for in this sense *camel* signifies scientific knowledge in general, and by *the eye of a needle* is signified spiritual truth (235). That these are signified by *camel*, and the *eye of a needle*, is not understood at this day, because the key to that knowledge, which

(235) That by *camel* in the Word is signified, in general, scientific knowledge, or what passes through the senses, n. 3048, 3071, 3143, 3145. What is signified by embroidery and needle-work, and consequently by needle, n. 9688. That to enter into the truths of faith by such kind of knowledge is contrary to the divine order, n. 10236. That they who attempt this are insane with respect to things pertaining to heaven and the true church, n. 128, 129, 130, 232, 233, 6047 ; and appear as intoxicated in the other world when they think of spiritual things, n. 1072. Their particular disposition, n. 196. Illustration by examples, that spiritual things are not to be comprehended by such natural knowledge, n. 233, 2094, 2196, 2203, 2209. That by means of spiritual light we may search out the scientific knowledge of the natural man, but not *vice versa*, because spiritual influx descends into nature, but nature ascends not up to spirit, n. 3219, 5119—9110, 9111. That divine truths are first to be admitted and received into the mind, and then we may apply to things of scientific knowledge for illustration, but not *vice versa*, n. 6047.

explains

explains how spiritual things are signified by the literal sense of the word, is not in the hands of the church; for there is both a spiritual and a natural sense throughout the Word, it being written according to correspondency between things natural and spiritual, to the end that there might be an alliance between heaven and earth, and between angels and men, since the time of their immediate communication ceased. Thus we have shewed who are meant in particular by the rich in the Word, viz. such as abound in the knowledge of good and truth, and that by the several kinds of this knowledge are meant the riches there spoken of, as may be seen in the passages here referred to, Isai. x. 12, 13, 14. ch. xxx. 6, 7. xlv. 3. Jer. xvii. 3. xlvii. 7. l. 36, 37. li. 13. Dan. v. 2, 3, 4. Ezek. xxvi. 7, 12. xxvii. 1. to the end. Zech. ix. 3, 4. Psal. xl. 13. Hof. xii. 9. Apoc. iii. 17, 18. Luke xiv. 33. *et alibi*: and that by the poor are meant those who have not the same means of knowledge, but are desirous of them, see Matt. xi. 5. Luke vi. 20, 21. xiv. 21. Isai. xiv. 30. xxix. 19. xli. 17, 18. Zeph. iii. 12, 18. All these passages referred to may be seen explained according to their spiritual sense in *ARCANA COELESTIA*, n. 10227.

Of Marriage in Heaven.

366. As heaven is inhabited by the human race, and the angels there are of both sexes; and as by the order of creation the woman is for the man, and the man for the woman, and the love of each for the other innate in both, it follows, that there are marriages in heaven as well as on earth, though very different in kind. Now wherein they differ, and wherein they resemble each other, shall be the subject of the following chapter (*).

(*) The reader will have no reason to be offended at the title of this chapter, when he is told, that the spiritual union here treated of under the name of marriage, is quite of a different kind, both as to means and end, from that marriage which our Lord declares to have no place at the resurrection, as will evidently appear to him as he proceeds. Tr.

367. Mar-

367. Marriage in heaven is the conjunction of two in unity of mind, the nature of which shall here be explained. The mind consists of two parts, one of which is called the intellect or understanding, and the other the will, and where both these co-operate or act in union, they form one mind. Now the husband there represents and exercises the intellectual part, and the wife the province of the will; and when the interior union of both manifests itself in the exterior or sensitive part, it is called conjugal love; whence it appears, that conjugal love derives its origin from the conjunction of two in unity of mind, and this is called in heaven cohabitation, without the idea of distinction of parties; and, therefore, where two are so united in spiritual marriage, they are not called two, but one angel (236).

368. That such is the proper conjunction and intimate union of minds between husband and wife, is indicated by their very formation, the man being formed more for intellectual purposes, and of deeper thought; but the woman naturally to be led and actuated more by the motions of the will. The like also seems denoted by the particular genius and form of each respectively; *by the genius*, in that the talent of the man consists more in the exercise of reason; that of the woman in the display of affection: and by the difference of *form*, in that man has a rougher and less comely aspect, a harsher speech, and a more robust body; whilst a lovely countenance, a soft voice, and a tender frame, recommend the female: nor is the difference less between the understanding and will, or thought and affection; and so also between truth and good, and faith and love; for truth and faith respect the understanding, as good and love respect the will. Hence it is, that in the Word, by *youth* and *man*, in a spiritual sense, are meant the understanding of truth; and by *virgin* and *woman*, the affection of good; and likewise, that the church, from its affection to good and truth, is represented and denominated woman, and also virgin; as likewise,

(236) That men little know now o'days what and whence true conjugal love is, n. 2727. That true conjugal love consists in unity of will, n. 2731. That such as are in it have, as it were, but one mind, n. 2732, 10168, 10169. From this conjunction of minds proceeds spiritual love or union, n. 1594, 2057, 3939—7081 to 7086, 7501, 10130.

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that

that all, who are in the affection of good, are stiled virgins ; thus in Apoc. xiv. 4. (237).

369. What has been said above is not so to be understood, as if husband and wife were not each separately endowed with understanding and will, but only that the intellectual part has the ascendant in the former, and the will part in the latter, and each is denominated from the predominant property, though, strictly speaking, there is no predominancy in the heavenly marriages, because the will of the wife is that of the husband, and the intellect of the husband is that of the wife, both willing and thinking the same, and consequently of one mind : and this union is the more close and intimate, as the will of the wife joins itself to the intellect of the husband, and the intellect of the husband to the will of the wife, and that more especially when they face each other ; for, as has been said more than once, there is then a mutual communication of thoughts and affections in the heavens, and more especially between husband and wife through greater mutual affection. Thus much may suffice to explain that conjunction of minds, which is the bond of spiritual marriage in the heavens, and is the source of conjugal love, viz. when each freely communicates their spiritual good things to the other.

370. I have been told by the angels, that as far forth as any two are conjoined in this bond of mental union, so far are they advanced in conjugal love, and also in understanding, wisdom, and happiness, and that because divine truth and good, from whence proceed all true understanding, wisdom, and happiness, have their ingress into conjugal love, as their proper plane or ground, wherein truth and good unite ; for as there is

(237) That by *young men* in the Word is meant the understanding of truth, or the persons that understand it, n. 7668. That *men* signifies the same, n. 158, 265, 749, 915, 1007—9007. That by *woman* is signified the affection of good and truth, n. 568, 3160, 6014, 7337, 8994. The church by the same, as also by *wife*, n. 252, 253, 749, 770—252, 253, 409, 749, 770 : under what difference, n. 915, 2517, 3236, 4510, 4822. That *husband* and *wife*, taken in their most exalted sense, are spoken of the Lord, and his conjunction with heaven and the church, n. 722. That *virgin* signifies the affection of good, n. 3067, 3110, 3179, 3189, 6731, 6742 : and also the church, n. 2362, 3081, 3963, 4638, 6729, 6775, 6778.

a conjunction of intellect and will, so is there also of truth and good, because the intellect is that which receives divine truths, and is formed thereby; and the will is that which receives divine good, and also receives its form from it; for what a man wills, that is his good; and what he receives into his understanding, that appears to him as truth; and, therefore, it comes to the same, whether you call it a conjunction of the intellect and will, or a conjunction of truth and good. The conjunction of truth and good constitutes an angel, and also his understanding, wisdom, and happiness; for according to such conjunction is the degree of angelical perfection; and, therefore, as far as truth and good, or, which comes to the same, as far as faith and love, are conjoined in any angel, such is his angelical character and excellence.

371. That a divine virtue proceeding from the Lord is the influencing principle in true conjugal love, is because the latter is derived from the conjunction of good and truth; for, as was said above, it is all the same, whether we call it the conjunction of intellect and will, or the conjunction of good and truth: now this conjunction of good and truth derives its origin from the divine love of the Lord towards all in heaven and earth. From this divine love proceeds divine good, and divine good is received both by angels and men in divine truth as its proper receptacle; and, therefore, he, who is in no degree of divine truth, can receive nothing from the Lord and from heaven; but as far forth as good and truth are conjoined in any one, so far is he joined to the Lord and heaven. Such is the origin of true conjugal love, and accordingly a fit plane or ground for the reception of the divine influx; and hence it is, that the conjunction of good and truth is called in heaven the celestial marriage, and that heaven in Scripture language is compared to and called marriage; and also that the Lord is called the bridegroom and husband, and heaven with the church, his bride and wife (238).

372. Good

(238) That true conjugal love derives its origin, cause, and essence from the conjunction [*conjunctio*] of good and truth, and is therefore of heavenly extraction, n. 2728, 2729. Of the heavenly spirits, who have a perception of it from this idea,

372. Good and truth, as conjoined in angel or man, are not two, but one, because there the good is in the truth, and the truth in the good : this conjunction is as when any one thinks of what he wills, and wills what he thinks of, for so the thinking and willing co-operate and constitute one mind, the thought being the form to the will, and the will as the essence and life of the thought ; and hence it is, that where two are joined together in this spiritual marriage, they are not called two in heaven, but one angel. In this sense are to be taken those words of our Lord : “ Have ye not read, that he who made “ them from the beginning, made them male and female ? And “ said, For this cause shall a man leave father and mother, and “ cleave unto his wife, and they twain shall be one flesh ; “ wherefore they are no more twain, but one flesh ; wherefore “ what God hath joined together, let not man put asunder : “ all men cannot receive this saying, but they to whom it is “ given,” Matt. xix. 4, 5, 6, 11. Mark x. 6, 7, 8, 9. Gen. ii. 24. In these words are described the heavenly marriage of the angels, and also the conjunction of good and truth ; and by a man’s being forbid to separate what God hath joined together, we are to understand, that good is not to be separated from truth.

373. Thus has been explained the origin of true conjugal love, and shewed how it is first formed in the minds of the parties, and thence descending to the corporeal part, is there sensibly experienced as love ; for whatever is perceived in the bodily affections is derived from man’s spiritual part, viz. his understanding and will, which constitute the spiritual man ; and though in such descent it assumes a different form, yet it is similar and consentaneous to its principle, just as the body acts conformably to the direction of the soul, or as the effect is

idea, n. 10756. That conjugal love exactly resembles the conjunction of good and truth, of which, n. 1094, 2173, 2429—9206, 9495, 9637. How the conjunction of good and truth takes effect, and in whom, n. 3834, 4096, 4301—7623 to 7627, 9258. That none know what true conjugal love is, but they who are in good and truth from the Lord, n. 10171. That by marriage in the Word is signified the marriage of good and truth, n. 3132, 4434, 4834. That in true conjugal love is the kingdom of the Lord and heaven, n. 2737.

obsequious

obsequious to the efficiency of its cause, according to what has been laid down in the two articles concerning correspondences.

374. I heard an angel describe true conjugal love, and its celestial delights, as divine good and divine truth from the Lord in two persons, so united, as to form in a manner but one; and he said, that every married pair in heaven was an instance of this heavenly love, forasmuch as the good and truth in every one is his proper self both in mind and body, seeing that the body is the express image of the mind, as being formed after its likeness. He inferred from hence, that a divine likeness is imaged in two persons that are in true conjugal love, and consequently that they are a similitude of heaven, as the universal heaven is divine good and divine truth proceeding from the Lord, and consequently that the whole of heaven was represented in that love, together with beatitudes and delights innumerable, which indefinite term he expressed by a word that signifies myriads of myriads. He expressed astonishment, that members of the Christian church should continue such strangers to this truth; whereas that church is the Lord's representative of heaven on earth, and heaven exhibits a complete marriage of good and truth. He likewise appeared amazed at adultery being more commonly practised within than without the church, as the inordinate gratification of that passion in every spiritual view is the love of false joined with evil, and the pleasure of it of an infernal nature, being diametrically opposite to the delights of heaven flowing from the love of truth conjoined with good.

375. Every one knows that two married persons, who are in mutual love, have an interior bond, as it is essential to the true conjugal state that there be a union of minds and affections, and according to the quality of these such is the union, and consequently the love: now the mind is entirely formed of the species of truth and good that it has imbibed, for all things in the universe have some relation to good and truth (real or apparent), and also to their conjunction; wherefore the union of minds is according to the quality and kinds of truth and good from which they are formed, and that the most perfect union where the latter are pure and genuine. It is to be remarked

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here, that there is no stronger sympathy than between truth and good, and accordingly from this source it is that true conjugal love deduces its origin (239): there is also a sympathy between false and evil, from which proceeds a love, but of an infernal kind, and the end of which is hell.

376. From what has been here said concerning the origin of conjugal love, we may be able to pronounce who are in conjugal love, and who are not: now of the former class are all they, who, through divine truths, attain to divine good, conjugal love being only so far pure and genuine, as the truths which are joined to the good are so: and as all good in union with its truths is from the Lord, it follows, that no one can be in a state of perfect conjugal love, unless he acknowledge the Lord and his divinity, for otherwise the divine influence and presence are not in the truths, which a man has, to sanctify and make them divine.

377. From hence we may conclude, that they who come under the predicament of false (*), or opposite to the truth, [*qui in falsis*] more especially if from an evil principle, [*in falsis*

(239) That all things in the universal heaven and world have some relation to good and truth, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122; and to their conjunction, n. 10555. That there is a marriage between good and truth, n. 1094, 2173, 2503. That good loves, and consequently desires truth, and to be joined to it, and that there is a perpetual tendency to union in both, n. 9206, 9207, 9495. That the life of truth is from good, n. 5089, 1997, 2579, 4070—5147, 9667. That truth is the form of good, n. 3049, 3180, 4574, 9154. That truth is to good as water is to bread, n. 4976.

(*) It is not easy to render our author's meaning in this place intelligible to the common reader without a paraphrase, not only on account of the difference of idioms in the two languages, but also with respect to the conception of the matter. Thus where he speaks of the false of evil, and the true of good, he not only uses those words as substantives, which are adjectives in the English, but in a sense which we have no substantives that fully express. Thus, the error, falsehood, or falsity of evil, conveys not the idea meant; but the false of evil here signifies a contrariety to whatever is right and true, proceeding from a disposition of mind or principle contrary to every thing that is good, or a wrong understanding issuing from a perverse will and depraved affections. Thus, the unconverted, natural man, who loves only himself and the world, is an enemy to all spiritual truth through the malignity of his nature; and all that such a one thinks, says, and does, is contrary to the divine order and will; as there is no divine love in his heart, there is no divine light in his mind and understanding, but such a one is in spiritual darkness, or in the false of (from) evil. Tr.

ex malo] cannot experience any thing of true conjugal love, as their inward gate is shut against the heavenly influx, and their external or natural part occupied by false and evil, which, through their close conjunction, form an infernal kind of marriage; some instances of which I have seen: they converse indeed together, and have external fellowship in lewdness; but inwardly hate one another beyond all description.

378. Neither can there be true conjugal love between two persons of different religions, as the true of one agrees not with the good of the other; but two dissimilar and discordant persuasions cannot consist with unanimity, and therefore their love cannot be of spiritual extraction; or if they cohabit and agree, such agreement is the effect only of natural causes (240); for this reason marriages in the heavens are formed only of those who belong to the same society, as being in good and truth of the same kind and quality: that all there of one and the same society are in like good and truth, and differ from those of other societies, see above, n. 41, & *seq.* This was represented among the Israelites by their marrying within their own tribes, and in particular into their own families, and not with others.

379. Neither can there be true conjugal love between a husband and different wives at the same time, as this counteracts the spiritual origin and end of marriage, which is the union of two minds, and consequently hinders the interior conjunction of good and truth, which is essential to this love: now marriage with more than one wife is like an understanding divided into many wills, or as a man that joins himself to different churches, whereby his faith is so distracted, that it comes to nothing. The angels declare, that to marry several wives is absolutely contrary to the divine order, and that they are assured of this many ways, particularly from hence, that as soon as they entertain any notion of such marriages, they lose their heavenly peace and joy, and become, as it were, intoxicated through a separation between their internal good and truth: and if their mental faculties become so disordered through thinking

(240) That it is unlawful for persons of different religions to contract marriage, as this hinders the conjunction of like good and like truth in the affections and understanding, and consequently unanimity, n. 8998.

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with the least inclination on polygamy, they conclude with the strongest conviction, that the engagement itself would darken their minds, and banish their joys, and that from a heavenly conjugal love they should fall into a gross inordinate passion inconsistent with the purity of celestial delights (241) : they say, that it is difficult for men now o'days to form any conception of this matter, as so very few have any experience of true conjugal love, without which they must remain entire strangers to that inward satisfaction which results from it, whilst they experience nothing more than the gratification of the sensual part, which in a little time changes into disgust ; whereas the spiritual delight of pure conjugal love not only lasts even to old age in this world, but after death makes a part of the joys of heaven, where it is exalted to higher spirituality and perfection in eternity : they moreover said, that the beatitudes of truly spiritual conjugal love might be reckoned up to many thousands, of which not one was fully known by mortal man, nor can be thoroughly experienced by any who are not in that state of heavenly marriage, which consists in the union of good and truth from the Lord.

380. Love of dominion in one of the married parties over the other banishes true conjugal love and its heavenly delight ; forasmuch as the latter, as was observed before, consists in a conformity of wills on both sides by mutual consent and choice ; which the thirst of dominion in the party aiming at government totally defeats, by exalting the will of self over that of the other, and obstructing that free and equal communication of love and its friendly offices, in which the happiness of marriage

(241) As husband and wife should be one in the essential principles of life, and as they constitute one angel in heaven, therefore true conjugal love cannot subsist between one husband and different wives, n. 1907, 2740. That to have more wives than one at the same time is contrary to the divine order, n. 10835. That marriage can only be between two, evidently appears from those who belong to the Lord's celestial kingdom, n. 865, 3246, 9902, 10172 ; and that because the angels of that kingdom are in the most intimate union of good and truth, n. 3246. That it was permitted to the Israelites to have more wives than one at the same time, and also to keep concubines, but not so to Christians ; and the reason of the difference is, because the former were only in the externals of religion, but the latter are called to inward and spiritual religion, and consequently to the internal marriage of good and truth, n. 3246, 4837, 8809.

consists ;

consists ; nay, so opposite is the lust of power and rule to every thing that is cœlestial and spiritual in that state, as to render the very mention of it ridiculous. Where one wills and loves as the other does, there is liberty in both, for liberty is the offspring of love ; but where the spirit of governing presides, all is servitude, for the party, who is instigated by the desire of dominion, is a servant to the imperious passion. These things will not appear in their full evidence to such as are wholly strangers to the sweet liberty that is in heavenly love ; but enough has been said on this subject to shew, that the exercise of dominion is so far from uniting, that nothing tends more to divide minds ; it may indeed subdue, but a mind subdued or subjugated, is either without a will of its own, or has an opposite will ; if it has no will, it consequently has no love ; and if an opposite will, the passion that prevails in it is hatred and not love ; and such married persons as are in this condition and character, are all at strife and war within, however they may smooth over their behaviour towards one another with an external decency for the sake of peace. This inward hostility manifests itself in the other world, where they attack each other with fury and open violence when they meet, as I can testify from having been a spectator of their quarrels and vindictive rage, as in the intermediate state every one appears outwardly what he is inwardly, being free there from those restraints and motives to save appearances, by which they regulate their behaviour in this world.

381. We have indeed instances of apparent conjugal love in some, but without the reality, if they are not in the love of good and truth ; and it is not unusual to counterfeit this appearance from various motives, as for example, that the parties may live quietly and at ease in their families, may be properly accommodated in sickness and old age, or that the children they are fond of may be duly taken care of ; some practise an affectionate behaviour through fear of the other party, through regard to character, to prevent bad consequences, and in some cases on account of natural passion. Conjugal love has also its different degrees in married persons ; some have it in a higher, and some in a lower degree, nay, one may be in a disposition

for it, and the other in none at all; and under such difference marriage may be to one as heaven, and to the other as hell.

382. The most perfect conjugal love is in the inmost heaven, as the angels there are most highly graduated in conjoined truth and good, and also in innocence: the angels of the inferior heavens are also (according to their degree in innocence) in pure conjugal love, which, considered in itself, is a state of innocence, and attended with heavenly delights, whilst the blessed pairs, from an infantile simplicity of disposition, receive pleasure from all that they see, and give pleasure in all that they do; for a heavenly virtue tinctures all things to them: and hence it is, that conjugal love is represented above by the most delightful emblems; accordingly I have seen it represented by a virgin of exquisite beauty, girt about, as it were, with a white cloud; and it was told me, that all the angels derive their beauty from conjugal love, that all the particular affections and sentiments, that issued from this source, were represented by adamantine atmospheres intermixed with carbuncles and rubies, exciting sensations that penetrated even to the mental affections. In a word, heaven represents itself by conjugal love, and that because the conjunction of good and truth in the angels constitutes heaven, and the same conjunction constitutes the essence of true, spiritual, conjugal love.

382. Marriage in the heavens differs from marriage on earth, and herein more particularly, that the latter is instituted for the procreation of children, whereas the end of heavenly marriages is the procreation or multiplication of good and truth, in the conjunction or union of which such marriage consists; and as the love of good and truth is the bond of it, so are these the fruit of it: hence it is, that by births and generations in the Word, we are to understand such as are spiritual, viz. of good and truth; by father and mother, truth conjoined with good as the propagating principles; and by sons and daughters, the truths and goods propagated; and by sons and daughters-in-law, the conjunctions of these, and so on (242). It is evident from

(242) That conception, delivery, nativities and generations, have also a spiritual meaning in reference to good and truth, or love and faith, n. 613, 1145, 1775.

from hence, that marriages in the heavens are very different from marriages on earth, the former being spiritual, and not so properly called nuptials, as conjunction of minds through the union of good and truth; whereas on earth they are properly nuptials, as consisting not only in a spiritual, but also a carnal conjunction; and forasmuch as such kind of nuptials is not in heaven, therefore the two mates or married persons are not there called husband and wife; but each other's partner [*conjux*] is named (from an idea in the angels of two minds united) by a term answering to his or her *mutual*, or *second self*. What has been here said may lead us to the true meaning of those words of our Lord concerning marriage, Luke xxi. 35, 36.

383. It has been given me to see how marriages are contracted in the heavens: now it must be observed, that throughout heaven, such as are of like dispositions and qualities are confociated into particular fellowships; and such as differ in these respects are dissociated or separated, so that every society in heaven consists of similar members; and these are brought together by the Lord, and not through their own seeking, see above, n. 41, 43, 44, & *seq.* In like manner the husband and wife are brought together, being such whose minds are capable of union with each other, on which they love each other with mutual cordiality at first sight, immediately perceive their appointed union, and enter into marriage: thus all marriages in heaven are from the Lord only: they also celebrate a festival on the occasion in the presence of many; these festivals differ in different societies.

384. As marriages in this world are the seminaries of mankind, and also of future angels (for, as was observed under its proper article, heaven is peopled by the human race) and being

1755, 2020—8042, 9325, 10197. That hence, by spiritual application we read of regeneration and new birth through faith and love, n. 5160, 5598, 9042, 9845. That *Mother* signifies the church in respect to true doctrine, and *Father* good, and also good of the church, n. 2691, 2717, 3703, 5580, 8897. That *Sons* signify the affections of truth, and consequently truths, n. 489, 491, 533, 8649, 9807; and *Daughters*, the affections of good, and also good in general, n. 489, 490, 491—6778, 9055. That *Son-in-law* signifies truth associated to the affection of good, n. 2389. That *Daughter-in-law* signifies good associated to its proper truth, n. 4843.

according

according to the true institution of them of a spiritual origin through the conjunction of good and truth, and the divine blessing on pure conjugal love; on these accounts they are considered as holy by the angels; and, on the other hand, they look upon adultery, the opposite to conjugal love, as profanation; whilst they behold in one the image of heaven, through the conjunction of good and truth therein; and in the other an image of hell, through the conjunction of false with evil: wherefore, on the very naming of adultery, they turn their backs in token of aversion: from this contrariety in it to every thing sacred, it comes to pass, that the gate of heaven is shut against the adulterer, the consequence of which is his turning infidel, and renouncing the faith of the church (243). That all in hell are enemies to conjugal love was given me to perceive by an impression on my mind by the sphere exhaling thence, which seemed as a continued effort to dissolve and violate the marriage bond; denoting thereby, that the ruling passion in hell is that of adultery, and consequently an enmity to the union of good and truth, which is the foundation of heaven. From which we may conclude, that the gratification of this inordinate passion is nothing short of an infernal pleasure, and diametrically opposite to the innocent satisfaction of pure conjugal love, which is a heavenly pleasure.

385. There were, on a time, certain spirits, who, from a practised behaviour in this life, followed me with an over-officious sedulity, and with an air of softness that resembled the humility of good spirits; but by the influx from their spheres; I could perceive fallacy and guile within. At length I entered into conversation with one of them, who, I found, had been a commanding military officer, and, as I discovered something of the libertine in his ideas, I turned the discourse to the sub-

(243) That adultery is profanation, n. 9961, 10174. That the gate of heaven is shut against adulterers, n. 275. That they, who place their delight in this sin, disqualify themselves for heaven, n. 539, 2733, 2747, 2748, 2749, 2751, 10175. That adulterers are unmerciful, and without religion, n. 824, 2747, 2748. That in the other world they delight in nastiness, and are in hells suited thereto, n. 2755, 5394, 5722. That their ideas are filthy, n. 2747, 2748. That by adultery in the Word, in a spiritual sense, is signified the adulterating of good; and by fornication, the perverting of truth, n. 2466, 2729, 3399, 4865, 8904, 10648.

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ject of marriage, in that way of spiritual conversation which is by representatives, equally expressive with any other, and much more copious, though laconick ; and he told me, that in this world he had made light of adultery : I had the freedom to tell him, that adultery was abominable, whatever pains they who were guilty of that sin might take to reason themselves into a persuasion of its lawfulness ; and that he might know this from marriage being the seminary of the human race, and also of the celestial kingdom, and consequently not to be violated, but held as sacred ; moreover, that, as he was in the spiritual world, and in a state of perception, he ought to know that conjugal love, as a spiritual principle, was derivative from the Lord through heaven ; and that mutual love, which is the cement of heavenly bliss, proceeded from the same source ; as likewise from hence, that adulterers, as soon as they approach the celestial societies, become sensible of their own impurity, and being unable to bear the holy efflux, spontaneously precipitate themselves down to hell : I farther observed to him, that at the least, he could not but know, that to violate the laws of marriage was contrary to all laws both divine and human, as well as to the dictates of unbiaffed reason ; to which I added other arguments. To all which he only replied, that he was of a different way of thinking when in this world, and shewed an inclination to dispute the matter with me ; but I told him that plain truths did not allow of reasonings, and that arguments might be invented to plead for any thing a man liked, nay, in defence of any error or evil ; and that he would do well to consider the unanswerable reasons that had been offered ; or, to view the matter in another light, that he would try the case by that well known unalterable rule of equity ; that no man should do to another what he would not that another should do to him, and by thus making the case his own, ask himself ; If any one should have seduced a wife he had loved, whether under the fresh sense of the injury he would not have expressed the utmost detestation of adultery, and have employed the skill in reasoning, to aggravate the guilt of it, which he now meant to employ in the defence of it ; nay, if he would not, in the bitter-

ness of his resentment, have adjudged the criminal to the pit of hell.

386. I have had a perception of the delights of pure conjugal love in their progression to the heavenly state, and also of the impure pleasures of adultery in theirs to the infernal state, in the other worlds; and saw how the former were sublimated by an increase of innumerable and unspeakable beatitudes, from more to more, till they were exalted to the joys of the inmost heaven, or that of perfect innocence, and that with the like increase of liberty; for all liberty proceeds from love, and the highest degree of it from conjugal, which is also celestial love: but the progression of adulterous love is by inverse degrees towards hell, and so on to the lowermost hell, where all is dire and horrible: such is the lot of adulterers in the other world. By adulterers is here meant, they who take delight in the gratification of this sinful passion, but have no relish for the innocent delights of pure conjugal affection.

Of the Functions of the Angels in Heaven.

387. The functions of the angels in heaven cannot be enumerated or described in particular; and therefore, being indefinite and various according to the different offices and services of the several societies, we can only speak of them in a general way. Every society has its particular offices, for they are all distinct according to their peculiar excellencies and species of good (see above, n. 41.) and consequently according to their uses; for that only is considered as good by all in heaven, which is good by operation and act: there every one performs good offices; for the Lord's kingdom is the kingdom of uses (244).

(244) That the kingdom of the Lord is the kingdom of uses, n. 453, 696, 1103, 3645, 4054, 7038. That to serve the Lord is to do uses, n. 7038. That all in the other world are appointed to usefulness, n. 1103; and that this extends even to bad and infernal spirits, and in what manner, n. 696. That all have their character and denomination from the uses they perform respectively, n. 4054, 6815. This illustrated, n. 7038. That angelical blessedness consists in doing good offices of love, n. 454.

388. There

388. There are different administrations in the heavens as well as on earth, viz. ecclesiastical, civil, and domestick ; of the first has been spoken in the article concerning divine worship, n. 221 to 227 ; of the second, in the chapter concerning governments in heaven, n. 213 to 220 ; and of the last, in the chapter concerning the habitations and mansions of the angels, n. 183 to 190 ; and also in the last chapter concerning marriages in heaven, n. 366 to 386 ; all which make appear, that there are several functions and administrations established in every one of the heavenly societies.

389. All things in the heavens are instituted according to divine order, which is preserved throughout by the administrations of angels ; those things which relate to more general good or use, by the angels who are most eminent for wisdom ; and such as are of more private or particular consideration, by those which are less eminent, and so on ; all in subordination to divine order according to their uses respectively ; and hence it follows, that to every angelical office is annexed a dignity according to the dignity of its use ; however, the angel assumes not the honour to himself, but assigns it to the use, and as the use is the same with the good which he administers, and all good is from the Lord, therefore to him he ascribes all the praise : nay, were any disposed to appropriate to himself any part of the honour, he would thereby disqualify himself for any high office in heaven, as seeking his own glory more than the use of his office, and the honour of God. By use here is to be understood the Lord, seeing, as was said before, use signifies the same as good, and all good proceeds from him.

390. From what has been said, a judgment may be formed concerning the nature of subordination in heaven ; and how every one there not only loves, esteems, and honours the good use of administrations, but also the instruments employed in conducting them, and that in proportion to their humility and gratitude in giving glory to the Lord in that behalf ; for in proportion thereto is their wisdom, and the extent of their usefulness ; and as spiritual love, estimation, and honour respect the use, so the honour of the person ministering it arises
thence.

thence (245). He also that considers men by the standard of spiritual truth, forms his judgment according to the same rule: he sees one man resembling another, whether in a higher or lower degree of office and dignity, and estimates the difference only by the difference of wisdom that is in him, viz. the wisdom of loving usefulness, whether for the good of his fellow-citizen, of his society, his country, or the church he is of. In this exercise of uses consists our love to the Lord, from whom proceeds all the good that is in uses; and also our love to our neighbour, whose real good and benefit is to be the object of our love and beneficence, whether considered under the character of fellow-citizen, or the complex relation of society, country, or church.

391. All the societies in the heavens are distinct [or distinguished] according to the administration of uses therein, in the same manner as they are distinguished according to their respective goods [kinds of good] and those goods are actual, or goods of charity, as observed above, n. 41, *et seq.* or, in other words, goods of uses: thus some societies are appointed to the charge of infants; others to instruct and educate them till they are grown up: there are particular societies instituted for the improvement of such young persons of both sexes as have been prepared for heaven in this world by a virtuous and pious education; and others to form for heaven such as are well disposed, but ignorant: some whose office it is to instruct those that are from the various heathen nations: some to receive the novitiate spirits, or such as are newly arrived from this world,

(245) That by the love of our neighbour is not meant the love of his person, but of his principles and qualities, which are the constituents of him, n. 5025, 10336. That they who love the person, without respecting the principle, love good and evil alike, n. 3820. That such befriend the evil as well as good, which is being injurious to the latter, and makes no part of love to our neighbour, n. 3820, 6703, 8120, 8121. The judge, who punishes criminals for their reformation, and to the end that the good may not be injured or suffer by them, thereby does an act of love for his neighbour, n. 3820, 8120, 8121. That every man and society in particular, as also our country and church, and, in an universal sense, the kingdom of the Lord, is our neighbour, and that to do good thereto from the love of good, according to their respective qualities and states, is shewing love to our neighbour, consequently their benefit, which is to be consulted by us, is our neighbour, n. 6818 to 6824, 8123.

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and to defend them against all assaults from evil spirits : some also there are, whose designation is to minister to those who are detained for a while in the inferior regions on earth (*) : some, whose province it is, by turns, to preside as overseers in the infernal kingdom, to restrain the evil spirits from tormenting one another beyond due measure ; and lastly, some are appointed to the care of those who are raised from death (246). In general, the angels of every society are employed about men, in order to preserve and lead them from evil affections, and the thoughts which they are apt to excite in their minds ; and to inspire them with good affections, as far as they can receive them consistently with free will ; and hereby they guide and influence their works and actions, and bend their inclinations from evil, as far as may stand with the nature of free agents. The angels, whilst they are present with men, reside, as it were, in their affections, and are nearer to or further from them, according to their degree of good life from true doctrines : but all these administrations are from the Lord through the angels, which act only as his instruments therein. Hence it is, that by angels, in the inmost sense of the word, is meant some attribute or operation of the Lord, and also that the angels in Scripture are called gods (247).

392. The forementioned are the common functions of the angels ; but besides these, every angel has his charge or office in particular ; for every common or general use is compounded of innumerable others, which are called mediate, ministering,

(*) By these probably are meant the souls described by St. John as under the altar, Rev. vi. 9, 10. Tr.

(246) Concerning the angels appointed to the care of infants, grown children, and so on in succession, n. 2303. That man is raised from death by angels ; this from experience, n. 168 to 189. That angels are sent to the infernal spirits, to prevent their tormenting one another beyond measure, n. 967. Concerning the good offices of angels to men on their arrival in the other world, n. 2131. That angels and spirits are present to all men, and that man is led by the Lord through their instrumentality, n. 50, 697, 2796—5847 to 5866, 5976 to 5993, 6209. That angels have dominion over evil spirits, n. 1755.

(247) That by *angels* in the Word is signified some divine property from the Lord, n. 1925, 2821, 3039, 4085, 6280, 8192. That angels in the Word are called gods, from their reception of divine truth and good from the Lord, n. 4295, 4402, 8301, 8192.

or attendant uses ; all and every of which, whether co-ordinate or subordinate, are according to divine order, and in their complex constitute and perfect the common use or common good.

393. They who loved the Word in this world, and studiously investigated the truths therein, not for honour or secular advantage, but for purposes of practice and good life, both with respect to themselves and others ; such are those who are appointed to the ecclesiastical functions in heaven, and according to the degree of such their pious pursuit is their illumination and wisdom from the Word in the heavens, the sense of which there is not natural, as in this world, but wholly spiritual, see above, n. 259. These exercise the office of preachers, and according to the established laws of divine order excel in eminence of rank and dignity, as they are superior to others in divine illumination. As to matters of civil administration, they constitute the province of such as in this world loved their country, and preferred the good of it to their own private advantage, doing that which is just and right from affection and principle : as far as these took pleasure to improve their minds in the knowledge of the laws of justice and equity, in such degree are they qualified for offices in the heavenly societies, which they administer, each according to his intellectual abilities, which are in proportion to the degree of their affectionate zeal for the common good. In a word, the offices, administrations, and employments in heaven are innumerable, and far exceeding those that are to be found in this world, and all that are concerned therein take delight to be so engaged from their love of usefulness ; where no one is actuated by selfish or lucrative motives, or under the temptation of anxious care for the needful accommodations of life, as these are all ministered to them gratuitously, as suitable habitations, vestments, food convenient, &c. From all which it follows, that they who have loved self and the world above usefulness, have no place nor portion in heaven ; for the ruling passion or affection, which has taken possession of the heart of any one in this world, follows him in the next, and is not eliminated in eternity, see above, n. 363.

394. Every one in heaven is in his office according to correspondency, but correspondence respects not merely the outward

ward office or act, but its use and tendency, see above, n. 112 ; and there is a correspondence in all things, n. 106. He, who in heaven is in any function or work corresponding to its use, is in a similar state of life to that which appertained to him in the body (for things spiritual and natural are the same by correspondence) with this difference, that there his delight in good is more interior and central, answerably to his spiritual life, which is more receptive of heavenly joy (*).

Of the Joys and Happiness of Heaven.

395. Few or none at this time have any conception of heaven, and the joys and happiness thereof ; nay, the ideas of those, who have exercised their minds most on these subjects, are very gross, or next to none : I had the best opportunity of knowing this from the spirits, who had newly been translated from this world to the other, and which, left to themselves, think as they had done before. Now this ignorance in men concerning the joys of heaven arises from their conceiving them to be similar to the outward gratifications of the natural man in this world, and from their having no notion of the inward and spiritual man, nor of what constitutes the happiness of his condition, inasmuch, that were any one to describe to them such spiritual delights from his own experience of them, the description could take no hold of their gross material ideas, nor excite any perception in their minds of what was told them, but be immediately rejected by them : and yet it is rational to conclude, that when any man is divested of the external or natural part of his composition, he must wholly enter upon that which is internal and spiritual, and consequently, that his pleasures and

(*) There is confessedly some difficulty in comprehending the sense of our author in this passage, which seems to be as follows, viz. the interior state of a good man on earth has its corresponding state in heaven, though the sweet relish and delectable sensation of it is different in these different kingdoms : thus the love of God and the peace of God are the same divine affections in the soul in both worlds, yet their beatitudes can only be fully experienced in the angelical state, as free from the imperfections and impurities of animal nature. Tr.

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joys must be of the same nature with himself, and if inward and spiritual, so necessarily more pure and refined, in order to be suitably accommodated to the condition of a soul or spirit. This may serve to evince, that what his spirit took delight in here must constitute the delight of his spirit hereafter; as to the corporeal gratifications of our nature, being of the earth earthly, they can make no part of a heavenly state; but the things of the spirit of a man follow him into the other world, where he lives spiritually.

396. All pleasures flow from love as their only source, for what any one loves, that is pleasant to him; consequently, according to the kind of love, such is the pleasure it yields: all corporeal or sensual pleasures issue from the love of self, and the love of the world, from which proceed all kinds of concupiscence and voluptuousness; but all true delights of the soul or spirit originate from love to God, and love to our neighbour; and from these sources are derived our affections for good and truth, and our most satisfying interior pleasures. These two loves, with their concomitant pleasures, proceed by influx from the Lord, and from heaven by internal emanation from above, and affect the inmost recesses of the soul; but the former spurious loves, with their pleasures, issue from the carnal part, and from the world outwardly, or from beneath, and affect the exterior senses. As far therefore as the two heavenly loves before mentioned are received and affect us, so far the inward gate of the soul or spirit stands open to the divine influences; and as far as the other two spurious loves are received and affect us, so far the outward gate of the bodily senses stands open to this world and its evil influences: and as these different kinds of love gain admission into our hearts, so also do their respective pleasures, those of heaven into the inward, and those of the world into the outward man; for, as was said before, every pleasure is attendant on its parent love.

397. Heaven is so constituted, as to abound with pleasures; insomuch that, considered in itself, it is an aggregate of beatitudes and delectations; and that because divine good, proceeding from the divine love of the Lord, constitutes heaven both in the general, and also in particular, in every one there: now it
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is the property of divine love, to will the salvation and happiness of all, and that intimately and fully ; so that whether you say heaven, or the joys of heaven, it comes to one and the same thing.

398. The pleasures of heaven are unutterable, as they are innumerable ; but innumerable as they are, no man that is absorbed in carnal and sensual gratifications can have the least notion of any one of them, and that because, as was said before, all his receptive faculties are turned backward from heaven to this world, and consequently, being immersed in the love of self and of the world, he is incapable of taking pleasure in any thing but the honours and riches of this world, or in sensual gratifications ; whereas these things do, as it were, extinguish or suffocate all sense of the refined pleasures of heaven, even so far as to render the reality of them incredible ; such a one would be ready to wonder, were you to tell him that there are pleasures, of which honours and riches make no part ; and still more, should it be affirmed, that in heaven there is an endless variety of delights, to which the most splendid enjoyments of this world, added to the highest gratifications of sense, are not worthy to be compared : how can it seem strange, that persons of so gross an apprehension should be unable to form any notions of celestial happiness !

399. Something of an estimate may be made concerning the superlative felicity in heaven from the following single consideration, viz. that it constitutes part of the happiness of angels, to communicate their joys to one another ; and as all of them are like minded in this matter, how joyous must be the effect ! seeing, as was said above, n. 268, in the heavens there is a mutual communication between one and all ; and this results, as was said before, from the twofold love that prevails there ; love to the Lord, and love to their neighbour, both of which are of a communicative nature. Now love to the Lord is his own gift proceeding from his divine goodness, which communicates of his blessedness to all as far as they can receive it, for he wills the happiness of all : and all who love him partake of his spirit, which is the bond of communion and communication in his holy angels ; and that love towards their neighbour is of

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like tendency and effect will appear from what follows ; though what has already been offered may suffice to indicate the natural tendency of these loves in those that possess them, to communicate of their best things : but it is far otherwise with respect to the love of self and the love of the world ; for the former of these is a greedy desire of enriching self at the expence of others, and therefore draws all to it, seeking only its own things ; whilst the love of the world grudges to others the share they possess of it, thinking that themselves can never have enough ; so that these two loves are destructive of all pleasant and friendly communication ; or where such persons do communicate to others, it is for their own sakes, and that it may some way or other redound to their own profit or pleasure : that this is the case, I have had frequent experience when in company with spirits, who had been addicted to these loves whilst they lived in the body, always finding my pleasant frames to depart from me upon the first approach of such ; and I have also been told, that when they draw nigh to any angelical society, the members of it feel a diminution of their joy according to the nearness of their approach ; and what is no less strange, that the evil spirits on their part receive a proportionable increase of pleasure : hence we may know, that the state of any one's spirit, after its separation from the body, is similar to what it was upon leaving it ; and that those here spoken of have the same covetous desire for the goods of others in the other world that they had in this, and take the same pleasure in procuring to themselves the possession of them : and it may be farther observed from what has here been said, how destructive of heavenly joys the love of self and of this world are, and consequently how contrary to the loves of that blessed kingdom, the essential property of which is to be communicative.

400. It is here to be noted concerning those who are under the dominion of the love of self and the love of the world, that the pleasure they feel on their approach to any of the heavenly societies, is the pleasure of their own evil concupiscence, and directly opposite to every celestial delight, and that such pleasure proceeds from depriving others of their heavenly joy ; but when no such deprivation takes place, the case is quite otherwise

wife with them, for then they dare not advance a step towards them, or if they should, they would be sure to suffer great perturbation and anguish, and therefore they seldom have the boldness to come near them; and as I have often had experience of this, I shall here relate something by way of instance. There is nothing which spirits newly arrived in the other world more earnestly desire than their immediate admission into heaven; this is the case with almost all, supposing that to be in heaven is no other than to be introduced and received into a certain place; and accordingly, pursuant to their longing, they are conducted to some society in the first or lowest heaven. Now as soon as they who are in the love of self and of the world approach to the entrance of heaven, they begin to feel such internal pains and anguish, as to find a hell instead of a heaven within them, and therefore precipitate themselves thence, without being at rest till they join company with their fellows in hell. It often happened, that some of this class had a longing desire to experience something of the joys of heaven; and upon being told that these were only experienced in the sensations of the angels, they desired communication with them, which was granted; for what any spirit, which is not yet in heaven or hell, desires, is readily granted, if it may be of any use: now upon such communication being opened between them and the angels, they felt such agonizing pains, that they could not contain themselves, bending their heads down to their feet, rolling on the ground, and twisting themselves into various forms, like so many serpents, through the anguish they felt within. Such effects had the heavenly sensations of the angels, when communicated to those, whose souls were immersed in the love of self and of the world, such corrupt concupiscences being quite contrary to those pure affections, which are the inmates of angels: when one opposite acts upon another, the effect is violence and strife; and thus the celestial virtues of the angels, operating on the evil qualities of the other party, occasioned the violent disorder within them, which produced those contortions and conflicts. The cause of this contrariety, as assigned before, is, that they who are influenced by the divine graces of the love of God, and charity towards their neighbour, are liberal and commu-

communicative of what they have ; whereas they who are under the dominion of those evil passions, the love of self and the love of the world, are grudging and greedy of what belongs to others : hence it is, that heaven and hell are not only separate, but opposite to each other. Now all in the latter are such as in this life abandoned themselves to temporal and carnal gratifications from the love of self and the love of the world ; and all in the former, such as here took delight in spiritual things from love to the Lord, and love to their neighbour ; and consequently, as their loves were opposite, so are the kingdoms to which they belong, insomuch, that were they who are in the hellish kingdom to extend but a finger beyond the sphere of it, they would suffer pain thereby. This I have often been witness to.

401. The man who is in the love of self and of the world, is, during his bodily life here, sensibly affected therewith, and the pleasures resulting from them ; whereas he who is in the love of God and of his neighbour, has seldom, during his life here, the same manifest sensations thereof, nor of the sweets of the good affections resulting therefrom ; but in their room feels only a kind of secret satisfaction in the center of his soul, darkened and covered, as it were, with this natural, corporeal integument, and deadened, in a manner, by the cares of this life : but these states are quite altered after death ; for then the pleasures resulting from the love of self and of the world are changed into horrors, signified by the name of hell-fire, and alternately into such kinds of nastiness and filth, as correspond to those impure gratifications, in which (however strange it may be thought) he takes pleasure : but that which, as observed before, was no more than an inward, secret, and obscure satisfaction in those who were in the love of God and of their neighbour, is then changed into clear perceptions, and joyous sensations, and what was before a hidden, though spiritual root of blessedness, does, in their manifested state of spiritual life, bring forth the pleasant fruit of spiritual delights.

402. All the pleasures of heaven are connected with and inseparable from uses, these being the good fruits of love and charity in the angels ; and according to the quality of the uses, and

and their alacrity to perform them, is the degree of their joy : that this is so may be illustrated by comparison with the five bodily senses in man, each of which derives its pleasure from exercise and use ; the sight from beholding beautiful objects ; the hearing from harmonious sounds ; the smelling from odouriferous scents, and the taste from food of good flavour ; and the uses which they severally perform by their respective offices are well understood by those that attentively consider them, more especially if they are acquainted with their correspondent relations in respect to the intellectual and animal œconomy : thus the pleasure annexed to seeing, is from its subservient usefulness to the understanding, which is the internal sight of the mind ; and the pleasure of hearing from the service it ministers to the intellect and will, by hearkening, in order to obedience (*) : the sense of smelling has its pleasure from the refreshment and aid it yields to the brain and lungs ; the taste from its use in supplying the stomach with food for the nourishment of the whole body ; and the touch, considered in a conjugal view, from its eminent use in the propagation of the human species, and thereby providing a seminary for celestial inhabitants. All these pleasures with innocence are communicated to the senses by influx from the heavenly world, where every delight has its use, and is in proportion to its degree of use.

403. Certain spirits, from a notion they had entertained in this world, fancied that the happiness of heaven consisted in a life of ease and indolence, and being served in all things by others ; but it was told them, that no society could subsist happily in such a state, and that where all were to be served, there could not be any to serve ; moreover, that a life of idleness would render them stupid and good for nothing ; that action was essential to felicity, and rest only the means of fitting them the better for it : they were likewise given to understand, that the life of angels principally consisted in doing offices of love

(*) Obedience is signified by *hearkening* in many places of the Sacred Writings ; thus in particular, Acts iv. 19. “ Whether it be right to hearken unto you more “ than unto God, judge ye.” To *hear* likewise has the same signification, not only in Scripture language, but also in many other writings ; thus : *Neque audit currus habenas.* Virg. Georg. I. Tr.

and use, and that it was their highest delight to be so employed : and then, to make them ashamed of so absurd a notion, as that of happiness in heaven consisting in everlasting indolence, there was given them a perception of such a state, by which it appeared to them most irksome and melancholy, and such as would not only be destructive of every joy, but in a little time be attended with disgust and loathing.

404. Some spirits, which thought themselves wiser than their fellows, had conceived an opinion in this world, that heavenly joy consisted altogether in praising and worshipping God, and that this constituted the active life of angels ; but it was told them, that God needed not their praises and worship, but willed rather that they should mostly be employed in performing offices of use and love to one another ; but this they considered more as a task of servitude than true happiness, although the angels assured them, that it was a most free and delightful employment, as proceeding from the most affectionate good will, and which they executed with unspeakable pleasure.

405. Almost all, on their arrival in the other world, think that all infernal spirits have one and the same hell, and all celestial spirits one and the same heaven ; whereas there is an endless variety in both, neither is one hell or one heaven quite similar to another, as there are no two men, spirits, or angels, that exactly resemble each other, not even in the face ; and when I went about to figure to my imagination two such exactly the same, the angels seemed to shudder at it, telling me, that every whole was formed by the harmonizing consent of many different parts, and that as was the harmony or agreement of the component parts, such was the aggregate or whole ; and that in this manner every society in heaven was one body formed of several different individuals, and the universal complex of heaven was formed of all the different societies, and that the bond of their union was love from the Lord (248). Uses in the

(248) That every whole consists of various different parts, from which it receives its form and quality ; and according to the harmony and consent of its component parts, is the degree of its perfection, n. 457, 3241, 8003. That there is an infinite variety in the works of God, and no two things exactly alike, n. 7236, 9002. The same holds true in the heavens, n. 5744, 4005, 7236, 7833, 7836,

the heavens have also their like variety and diversity, no two of them being exactly similar or the same, nor yet the pleasures resulting from them, though to every use belong innumerable pleasures, and though all different, yet so orderly disposed and connected, as to harmonize together, like the uses of every member, organ, and bowel in the human body, nay, which is still more, of every vessel and fibre in each member, organ, and bowel, which are all so wonderfully adjusted, as to co-operate with their associates, and perform their distinct offices one in all, and all in every one; whilst separately, yet conjunctly, they form one regular system of complicated uses without the least confusion or disorder.

406. I have sometimes conversed with spirits newly come from this world concerning their eternal state, observing to them, that it nearly concerned them to know who was the sovereign of the kingdom, what the constitution of it, and what the particular form of its government; and that if such as travelled into a foreign country in this world considered it of consequence to be acquainted with these and the like particulars relating to it, it was of still greater importance to them to be informed of the same in reference to the kingdom in which they now were, and wherein they were to live for ever: that therefore they were to know, that the Lord of glory was the King of heaven, and also the supreme Governor of the universe, and therefore that they were his liege subjects; and moreover, that the laws of his kingdom were eternal truths founded on that universal indispensable law of loving the Lord above all things, and their neighbour as themselves; nay, what was still more, that now, if they would be as the angels, they ought to love their neighbour more than themselves: on hearing which they were struck dumb; for though in this world they might possibly have heard of such a doctrine, yet they gave no credit to it; and therefore wondered at such love, even in heaven; nay,

7836, 9002. Hence, that all the societies in the heavens, and every angel in each society, have their distinct characters, and their different kinds and degrees as to good and use, n. 690, 3241, 3519—7236, 7833, 3986. That the divine love of the Lord gives them their heavenly form, and makes them to be as one man, n. 457, 3986, 5598.

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that it was possible for any one to love his neighbour better than himself : but they were informed, that all kinds of good became immensely increased in the other world, and though in this life, few, through the imperfection of human nature, could go farther than to love their neighbour as themselves, as being here subject to corporeal affections ; yet on their removal from these impediments, true love became more pure and exalted, even to an angelical standard, which is to love their neighbour more than themselves, and to esteem it their happiness to do good to others without seeking their own good, unless for the sake of their neighbour, that he may receive the benefit of it by communication ; and that this was properly to love their neighbour better than themselves : and with respect not only to the possibility, but also to the reality of such love, they were told, that many convincing proofs might be brought from examples in this world ; thus in the conjugal state, where one of the parties had suffered death to save the other ; in mothers, many of which would endure hunger, rather than their children should want food ; in instances of close friendship, where the one had exposed himself to the greatest hardships and dangers for the sake of the other ; nay, even in decent and polite company, where such kind of love is only imitated, how common is it for people of good breeding to offer preference, and the best things to others, from mere civility and shew of greater respect ; and lastly, they were told, that it was of the very essence and nature of true love to do all kind offices to the objects of it, not from selfish views, but from disinterested affection. But notwithstanding the force of these arguments, they who were deep in the love of self, and had been greedy of filthy lucre in this world, could not receive such doctrine, and the covetous least of all.

407. A certain spirit, who, in the life of the body, was in high power, and still retained the love of command, was told, that his authority was now at an end, he being in a very different kingdom, where every one's estimation was only according to the good and truth that was in him, and from the mercy of the Lord, who had translated him thither ; and it was moreover told him, that the country to which he now belonged had
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indeed this in common with the world he came from ; that riches and the favour of the prince conferred preeminence, but then it was to be remembered, that good and truth were the only riches there accounted of ; and that the favour of the prince was no other than the Lord's mercy to those, who had been faithful stewards of the grace they had received from him in this world ; and consequently, that to claim any farther authority than was founded hereon, would be nothing better than usurpation and rebellion against the laws of his government : on hearing this he was put to shame and confusion.

408. I was in conversation with some spirits, which had a notion that heaven, and the joys thereof, consisted in being great there, when it was told them, that he which is least is greatest in the kingdom of heaven, and that by least is meant he, who, being without strength and wisdom, desires not to have either from himself, but from the Lord only ; now such a least one is the happiest, and consequently the greatest, for the Lord is to him both strength and wisdom ; and what means greatest but happiest, or what do the mighty propose by their power, or the rich by their riches, but to be happier than others ? Moreover, it was told them, that it made no part of heavenly happiness to desire to be least, in order thereby to be the greatest, for that was aspiring after grandeur ; but that it consisted in heartily wishing better to others than to themselves, and in doing them the best services for their own sakes with a disinterested love.

409. What heavenly joy is, in its essence, will not admit of description, as being seated in the inmost principles of life in the angels, from which it diffuses itself into all their thoughts and affections, and thence into every thing they say and do : it is as if the secret recesses of their souls were wide open to the divine influence, in order to give it free admission into every fibre of their spiritual bodies, thereby to excite perceptions and sensations of delight surpassing the power of expression ; for what takes its rise in the center is propagated through all the derivations from it to the circumference, or external parts. The good spirits, which have not as yet been received into heaven, nor consequently entered into this joy, are even transported at

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the sensation of it, when communicated to them by the efflux or sphere of love issuing from any angel, as is sometimes granted to those who have an earnest desire to taste of heavenly joy.

410. Certain spirits, on a time, were anxious to feel something of this joy, and accordingly they were permitted to taste as much of it as they were able to bear; and though the quantity communicated to them was so extremely small, as scarcely to deserve the name of angelical, yet they deemed it to be highly celestial, as being superlative with regard to their sensations; which convinced me, not only that there are many degrees in heavenly joy, but also, that what is the highest degree to one scarcely equals the lowest degree in another; and also, that every one has his limited or utmost measure of joy, which is heaven to him, and that more, instead of increasing his happiness, would be painful and more than he could sustain.

411. There were some other spirits of no bad disposition, which sunk into a trance, and were favoured with heavenly visions; for spirits, even before the gate of communication is opened in their interior, may be translated into heaven, and there become acquainted with the happy state of angels: I saw them in this stillness for half an hour, and then restored to their former state in full remembrance of all they had seen: they said, that they had been with the angels in heaven, and seen stupendous things glittering like gold and silver, with various forms of exquisite beauty, which changed themselves into others in a wonderful manner; but that the angels did not seem to be pleased so much with those external objects, as delighted with the things represented by them, which were unutterable, as full of divine wisdom: they likewise declared, that they had been given to know innumerable things, which could not be described in any human language to the ten thousandth part, nor quadrate with ideas conversant with material objects.

412. The ignorance of almost all that enter into the other world, in relation to celestial happiness, proceeds from their being such strangers to true internal joys, and having been accustomed only to relish the pleasures of sense, and of this world; and therefore what they know not passes with them for nothing; whereas sensual and worldly pleasures are as nothing when compared

pared to the former : therefore it is, that for the instruction of some good spirits in this matter, who are without any notion of the nature of heavenly joys, they are at first entertained with a sight of paradisiacal representations, which, for their beauty, surpass the reach of imagination ; upon which they suppose that they are in the true heavenly paradise ; but are told, that they are as yet far short of it. In the next place, they are brought into a state of internal joy to such a degree as they are capable of receiving ; and then into a state of heavenly peace ; at which they express a sense of joy that exceeds the power of words to describe, or even of thought to conceive : thus they are gradually formed to the experience of true spiritual and celestial good.

413. That I might be inwardly convinced both of the reality and nature of celestial joys, the Lord has graciously been pleased to grant me an experimental sense thereof, and this often and long together ; and therefore I can testify to them, though not describe them ; however, a word shall be spoken on the subject, in order to convey some imperfect idea thereon. It is an affection or state of the soul, in which innumerable lesser pleasures and joys form one total or aggregate, in which the component particular ones harmonize, but are not distinctly and severally perceived, but only as forming one general or common perception or sensation ; however, I could find that there were innumerable others therein disposed in marvellous manner according to heavenly order, for in all, even the very least, such order is observed, though all combined form but one general sensation according to the quality of the recipient. In a word, in every general are infinite particulars, every one of which has its vital influence and operation, and that from the inmost ground or center from which heavenly joys proceed. I perceived also, that this joy and delight issued, as it were, from the heart, diffusing itself gently and sweetly through all the original fibres, and from them to their several ramifications and complications, and that with so exquisite a sense of pleasure, as if every fibre were a fountain of joyous perceptions and sensations, in comparison to which, gross corporeal pleasures are but as the muddy waters of a putrid lake to the wholesome ventilations of refreshing

ing breezes. I found by experience, whenever I was prompted by a motive of benevolence to communicate the joy I felt to any other, that in the room of what was so communicated, a fresh and more copious stream of joy flowed in upon my soul, and that according to the degree of such benevolence. This I perceived to be from the goodness and free bounty of the Lord.

414. All who are in heaven continue in their progress towards the flower and perfection of life, and the more thousands of years they pass, the more pleasantly and happily they advance on in an eternal progression, according to their proficiency in love, charity, and faith (*). There such of the female sex as had departed this life broken with the infirmities of old age, but after having lived in the faith of the Lord, in charity towards their neighbour, and in all the social duties of conjugal affection, after a succession of ages appear as advancing towards perfection in the bloom of youthful beauty surpassing description, whilst goodness and charity add graces to their persons, and express themselves in every feature of their faces, insomuch that they may pass for forms of charity: certain spirits that beheld them were astonished at the sight. Such is the form of charity, which in heaven is represented to the life, for it is charity that portrays it, and is portrayed in it, and that in a manner so expressive, that the whole angel, more particularly as to the face, appears as charity itself in a personal form of exquisite beauty, affecting the soul of the spectator with something of the same grace. In a word, to grow old in heaven is to grow in youth

(*) Something has been said before in a former note concerning faith in heaven; and it may not be improper further to observe in this place, that though it be a generally received opinion in the church, that faith in heaven will cease, as being swallowed up in vision and the accomplishment of the promises, yet however a human faith, as to the reality and certainty of future things, will cease when those things now future shall come to pass; yet it follows not that a divine, dependent, confidential faith in the Lord for the continuance of his goodness and blessings will ever fail, as it is the exercise of a duty naturally springing from the relation subsisting between the most exalted of created beings, and their adorable Creator and Benefactor, to whose free bounty and goodness they stand indebted both for the continuation of their existence, and the happiness of it; of which, faith, love, and obedience, may be the absolute conditions, though no less voluntary on their part on that account. Tr.

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and beauty, as is the case with all those who have here lived in love to the Lord, and in charity towards their neighbour. Such are the forms of the celestial inhabitants, though with unspeakable distinction and variety.

Of the Immensity of Heaven.

415. That heaven is of immense extent may be gathered from many things laid down in the foregoing part of this work, and particularly from what has been said concerning its being inhabited by all good people of the human race (see above, n. 311 to 317) both from within and without the church, from the creation of the earth. He that knows any thing of geography may form some judgment how vast a multitude must people this our world, and will find, upon a moderate calculation, that several thousands die every day, and some millions in the space of a year, and that mortality has been going on with us from the earliest times now for some thousands of years, passing thus continually into the world of spirits: how many of these have and do become angels cannot be known; but thus much I have been told, that very many such there were in ancient times, for then men were more spiritually minded, and more heavenly in their affections; but not so many in the following ages, as in process of time they turned more to the world, and more set their affections on things below. From this first consideration it may appear, that heaven is of great extent from the number of inhabitants therein from this world only.

416. But the immensity of heaven will still farther appear from considering, that all infants that depart this life, whether within or without the church, are adopted by the Lord, and advanced to the angelical state, and that the number of these amounts to the fourth or fifth part of the human species on earth. That every infant, wherever born, and whether sprung from good or bad parents, is after death received by the Lord, educated in heaven, and, according to an established order of that kingdom, principled with good affections, and instructed in

the knowledge of the truth ; and, when perfected in understanding and wisdom, adopted into the order of angels, see above, n. 329 to 345. How great a multitude of angels may we suppose to come from this single seminary from the creation to this present time !

417. Another proof of the immensity of heaven is deducible from hence, viz. that all the planets, so visible to our sight in this solar system, are so many worlds or earths ; and that there are also innumerable others in the universe, all inhabited, concerning which I shall quote the following passage extracted from a little work written by me, intitled, *De Telluribus in Universo*.
 “ That there are many worlds inhabited by men, who afterwards become spirits and angels, is a truth well known in the other life ; for every one there, that desires it from the love of truth and useful knowledge, is allowed to converse with the spirits from other worlds, in order to be convinced of the plurality of worlds, and that not this earth only, but also innumerable others are peopled by the human species. I have sometimes conversed with spirits from our world on this subject, and told them, that any man of rational understanding might conclude from things clearly known, that there are more worlds besides this, inhabited by human creatures, as it was highly reasonable to conclude, that such great bodies as the planets, some of which exceed our earth in magnitude, are not mere solitudes, and created only to revolve round the sun, and shed a little inconsiderable light on our earth, but designed for far more important uses. He that believes, as every rational man must, that Divine Omnipotence created the universe for human creatures, and through them for heaven, they being the seminary for the peopling of heaven, cannot but believe that every world is inhabited by mankind. That the planets, which are so conspicuous to us within the limits of our solar system, are so many habitable worlds, manifestly appears from their exhibiting all the phenomena of terrestrial bodies, such as reflecting to us the light of the sun, and, when viewed through a telescope, not shewing themselves as glittering masses of fire, but as solid globes of earth variegated with dark spots ; as also from their
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“ resembling our earth in their revolutions round the sun in
 “ their progress through the zodiac, thereby describing their
 “ annual courses and seasons of spring, summer, autumn, and
 “ winter ; and likewise in their diurnal revolutions round their
 “ their own axis, whereby they effect the same regular vicissi-
 “ tudes of morning, noon, evening, and night, as with us :
 “ add to this, that some of them have their moons, called Sa-
 “ tellites, which perform their stated revolutions round them,
 “ as the moon does round our earth ; and that the planet Sa-
 “ turn, as being most distant from the sun, is surrounded with
 “ a large girdle or belt, that reflects much light to that ter-
 “ restrial globe. Who, that knows and considers these things
 “ in a rational light, can believe that these stupendous bodies
 “ are without inhabitants, and so without use. In conversation
 “ with the spirits before mentioned, I took occasion to observe
 “ further, on the great probability of there being more worlds
 “ than one, from the immensity of the starry heavens so be-
 “ spangled with shining spheres, and that it must appear highly
 “ credible to the attentive observer, that each of them did the
 “ same office with our sun to their respective planets, thus
 “ serving as subordinate means to the ultimate end of creation,
 “ which doubtless was to provide and prepare for heaven an
 “ infinite number of human beings, to be blessed with the
 “ divine presence and communications ; whilst so many stars
 “ served as so many suns to enlighten, warm, and fructify so
 “ many earths for the support of men, that should in due time
 “ become angels in the kingdom of heaven. What rational
 “ man can suppose, that such an immense provision of means
 “ should not be in order to a proportionate end ; or be weak
 “ enough to imagine, that so stupendous an apparatus should
 “ all be for the sake of the inhabitants of one earth only, when
 “ as myriads of worlds are but as the dust of the balance to an
 “ Infinite Omnipotent Creator ? There are certain spirits, who
 “ make it their business to acquire knowledges, as placing their
 “ whole delight therein ; and these are allowed the liberty of
 “ expatiating far in the universe, and to pass from one solar
 “ system to another, in order to procure intelligence. These
 “ assured me, that there were not only more terrestrial worlds
 “ besides

“ besides this in our solar system, but also an immense number
 “ of others beyond it scattered throughout the starry heavens :
 “ these spirits were from the planet Mercury. Upon forming
 “ a calculation it was found, that upon the supposition of there
 “ being a million of worlds in the universe like ours, and inha-
 “ bitants to the number of three hundred millions in every world ;
 “ and supposing two hundred generations of men to take place in
 “ the compass of six thousand years, and every man or spirit to
 “ be allowed a space of three cubical yards ; that in this case
 “ the number of men or spirits collected together would not
 “ fill this our earth, nay, little more than one of the Satellites
 “ of the planets, which would be but as a point compared to
 “ the universe, as any one of the Satellites seen from our earth
 “ is hardly visible to the naked eye : and what is this, or an
 “ universe of worlds, to Infinite Power ? I have had conver-
 “ sation with some angels on this subject, who expressed like
 “ sentiments on the matter, saying, that their thoughts were
 “ more employed about states than space ; but that it was very
 “ evident, that all the generations of men, and countless my-
 “ riads of worlds, were as nothing compared to infinity.” As
 to the worlds in the universe, and their inhabitants, and spirits
 and angels from thence, see the little work before mentioned :
 all therein related was revealed and shewed to me, in order to
 make manifest somewhat of the immensity of heaven, and that
 all the inhabitants thereof were originally of human extraction ;
 and also to make known, that our Lord is every where acknow-
 ledged for the God of heaven and earth.

418. The immensity of heaven will farther appear from
 hence, that heaven in its whole complex resembles one man,
 and also corresponds to all and singular the parts in man, and
 that such correspondency cannot be so full, as to admit of no
 increase, seeing it not only has relation to all the members,
 organs, and viscera of the body in general, but also to the most
 minute particulars thereof, and to every vessel, nerve, and fibre ;
 and not only to these, but also to those most subtle organized
 forms, which in the inmost recesses of material substances are
 first acted upon by the heavenly influx, and whence arise those
 interior active powers, which are the next immediate instruments
 subservient

subservient to the operations of the human mind ; for whatever internally exists in man, exists in some substantial form as its subject, without which it is nothing : now there is a correspondence between all these and the heavenly world, see ch. *Of the Correspondence of all Things in Heaven with all Things in Man*, n. 87 to 102. This correspondency can never be at its *ne plus ultra*, because the more numerous the angelical consociations, which correspond to any one member, the higher is the degree of perfection in heaven, for all perfection there increases according to plurality, and that because in the heavens one end is pursued in all things, and by the unanimous consent of all ; now this end is the common good, from which arises benefit to the individuals, and from the good of the individuals arises benefit to the community ; this proceeds from the Lord turning all in heaven towards himself (see above, n. 123) ; and thereby making them all one in himself. That the unanimity and concord of many, more especially from a divine original, and such a bond of union, must produce perfection, every one of sound judgment will readily allow.

419. I have been favoured with a sight of the heaven that is inhabited, and also of that which is not inhabited, and I saw that the former was of such vast extent, as not to be filled in eternity, on a supposition that there were many myriads of worlds like this of ours, and every one of them equally full of inhabitants, concerning which see my little work, *De Telluribus in Universo*, n. 168.

420. Some erroneously suppose, that heaven is not of such vast extent as is here mentioned, but rather comparatively small, being led into this error by some passages in Scripture ill understood, as where it seems to be implied, that the poor only are admitted into heaven ; or none but the elect ; or such only as are within the church ; or those alone in whose behalf the Lord intercedes ; as also where heaven is represented as being shut after having received its full number, and that there is a fixed time appointed for this purpose : but let them know, that heaven will never be shut ; and that there is no appointed time for any such exclusion, and no certain number limited for admission thereinto ; and also, that by the elect are meant all who

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are in the life of good and truth (249); and that by the poor are signified such as are without the knowledge of good and truth, but earnestly desire to have it, and that from such desire they are called those that hunger (250). 'All they who have such confined notions of heaven, and of the number of its inhabitants, do greatly mistake the sense of the Scriptures, whilst they suppose that all there make up one general assembly shut up in the same place, whereas heaven consists of innumerable distinct societies (see above, n. 41 to 50); and moreover are of opinion, that every one receives his appointment to heaven by a mere arbitrary grant of immediate mercy, and consequently, that celestial happiness means no more than admission into a certain place by mandate or form of designation, not understanding that the Lord leads every one by his mercy that receives him; and that to receive him is to live according to the laws of divine order, or his precepts of love and faith; and that to be under his leadings from the beginning to the end of our lives in this world, and so on in eternity, is what we are to understand by his mercy: therefore let all such know, that every one is designedly born into this world for heaven, and that he is received into it, who receives into himself the qualifying heavenly principles in this world, and that no other is excluded than he who rejects them.

(249) That those are called *Elect*, who are in the life of good and truth, n. 3755, 3900. That election and reception into heaven is not according to an arbitrary distinction of mercy, as some understand it, but according to the inward life, n. 5057, 5058. That there is no such immediate arbitrary mercy respecting salvation, but mediate or through the use of means, that is, to those who live according to the Lord's precepts, and whom he mercifully guides in this world, and hereafter in eternity, n. 10659, 8700.

(250) That by *Poor* in the Word, we are to understand to be meant such as are poor in a spiritual sense, or such as are ignorant of the truth, but desirous of instruction, n. 9209, 9253, 10227. That these are signified by those that hunger and thirst, that is, desire those knowledges of good and truth, which are introductory to the church and to heaven, n. 4958, 10227.

O F T H E
W O R L D O F S P I R I T S,
A N D O F T H E

State of Man after Death.

421. What is called the world of spirits is neither heaven nor hell, but a place or state betwixt both, into which man enters immediately after death, and after staying there a certain time, longer or shorter, according to what his past life had been in this world, he is either received up into heaven, or cast down into hell.

422. That there is such an intermediate place appointed for man after this life has been manifested to me from having seen hell beneath, and heaven above it, and that man whilst there is in neither of them. The heavenly state in man is from the conjunction of good and truth within him, and the hellish state in man is from the conjunction of evil and false within him; by the former he is prepared for heaven, and by the latter for hell; now this conjunction is completed in the world of spirits, or the intermediate state: whether we call it the conjunction of the understanding and will, or the conjunction of good and truth, it comes to the same thing.

423. Something must be premised here concerning this conjunction of the intellect and will, and their correlatives good and truth, as completed in the world of spirits. To man belong understanding and will; the former is the recipient of truths, and is formed by them, and the will is the recipient of goods, and is formed thereby: so that whatever a man understands, and brings into thought, that he calls truth; and what he wills and brings into thought, that he calls good. A man may think from his intellectual part, and thence perceive what is true, and what is good ideally; but he thinks it not from the will part or faculty, unless he chuses and does it; but when he wills it, and
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from the operation of willing also does it, then it is both in the understanding and in the will, and consequently in the man, who consists of both jointly, but not of either singly and separately; and therefore in that case only it is appropriated to him, or becomes properly his own; whereas what a man has only intellectually and in theory, however it may serve him to reason upon, and to make a counterfeit show of outwardly, yet having got no hold on his will, it makes no part of himself, but is only a matter of memory and science, which he can take up or lay down, but gains no essential form in him.

424. It is provided that man should be able to think from the intellectual part separately from the will, to the end that he may be reformed and changed; for he is reformed by means of truths, and these appertain to the intellect, as was said before. Man is born into the world with natural propensities to evil, whence it is that he is so swallowed up in the love of self, as to grudge and covet the good things of others, and to take pleasure in their loss if it may turn to his gain, being only intent on the honours, riches, and pleasures of this world: now that this malignity of his nature may be reformed, he is endowed with the power of apprehending truths in his understanding, that he may thereby counteract and subdue the evil affections in his will: hence it is that he can speculate truths in his intellect, and bring forth into speech, and act according to them; yet they are not properly his own till they be dictated from his heart and will, and flow spontaneously into his life and actions; and where this is the case, the thoughts of a man's mind, or understanding, constitute his faith; and the thoughts of his heart or will, constitute his love; and so his faith and love, like his understanding and will, are united and agree in one.

425. As far therefore as truths in the understanding are conjoined with good [*bonis*] in the will, and consequently, as far forth as any one is freely actuated thereby in the practical manifestation of them, so far he has heaven in himself, or is in a heavenly state; for, as was said before, the conjunction of good and truth is heaven in the soul; but as far as the false [*falſa*] in the understanding is conjoined with evil in the will, so far a man has hell in himself, or is in a hellish state; for the conjunction of false and evil constitutes hell: but as far as truth

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in the understanding is not united with good in the will, so far man is in a middle state between both; now almost all at this time are in a state of knowing something of truth intellectually or scientifically, whilst some live more, some less, and some not at all according to it, nay, some quite contrary to it through the love of evil, and from thence through a false belief; therefore, that every one may have his full preparation and fitness for heaven or hell, he passes immediately after death into the world of spirits, where the conjunction of good and truth is completed in those whose lot is to heaven; and the conjunction of evil and false in those who are to have their portion in hell: for in those two kingdoms none are allowed to be divided betwixt good and evil, or to think one way, and will another; and therefore the angels in heaven, who have their wills in good, have their understandings in truth; and the spirits in hell, who have their wills in evil, know only the false; consequently, in this intermediate state of final preparation, whatever of false [*falsa*] has cleaved to the good spirits is done away, and such truths as are accordant and conformable to their good are given them; and from the bad spirits are taken away such adventitious or speculative truths as they may have acquired, and they become possessed of such falsities [*falsæ*] in their room, as are accordant and conformable to their evil nature (*). Thus much may suffice to explain what is meant by the world of spirits.

426. In

(*) However obscure at first sight this and the three preceding numbers may appear to some of our readers (though we have used our best endeavours to render the matter intelligible to all) it must be observed, that they hold forth to us a doctrine of great importance, and worthy of their most attentive consideration; and the knowledge thereof is highly conducive to the clearer understanding of the author in many parts of his writings: he therein treats of the two great constituent principles of man, the understanding and will, and shews how the depraved affections of the latter are to be subdued and reformed here by the light and power of truth received from the former; in which case the understanding and will are in union, and truth springs not so much from the exercise of reasoning, as from the principle of good in the will; the tree being made good, the fruit is consequently the same: but without this union the understanding and will may be contrary to each other, and the former think the things that are excellent, whilst the latter follows those that are contrary thereto, as is the case with the speculative believer, whose life is not as becometh the Gospel of Christ, but contrary to his faith. Now in the world of spirits, where all are finally prepared for heaven or hell, the understanding and will are united both in the good and the bad spirits, when the latter, having their understanding darkened through the evil in their

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426. In the world of spirits is always a very great number of them, as there is the first resort of all, in order to their examination and preparation; but there is no fixed time for their stay there, for some are translated to heaven, and others consigned to hell soon after their arrival, whilst some continue there for weeks, and others for several years, though none more than thirty, this depending on the correspondence or non-correspondence between the interior and exterior of men. How they pass from one state to another in this world, in the course of their preparation, shall be spoken of in what follows.

427. As soon as they arrive in the world of spirits, they are all classed by the Lord according to their several qualities and dispositions, the evil with such infernal societies as they had communication with in this world in the ruling passion; and the good with such of the heavenly societies as they had communication with in love, charity, and faith: but however they are thus diversely classed, yet all meet and converse together in that world, when they have a desire so to do, who have been friends and acquaintance in this life, more especially husbands and wives, brothers and sisters: I have seen a father conversing with his six sons with a perfect remembrance of them all, and also many others with their kindred and friends; but as most of them were of different inclinations and habits of mind, according to their different ways of life here, they were soon parted; but it must be noted both concerning those that go to heaven, and those that go to hell, that after their arrival in those two different kingdoms, they no more see or know one another, unless they are of like minds and affections. The reason why they meet and know one another in the world of spirits, and not so in heaven or hell, is, because in the first of these worlds they pass through the same states they were in, in this life, and so from one to another; but afterwards, all are fixed in one

will, know only what is false, or contrary to truth, whilst the former have their understanding enlightened with the knowledge of the truth from their love of good in the will; and so both good and bad spirits think and speak and act in all things consistently with the governing principle within them respectively. Let it be noted here, that this intermediate state has nothing in it of the probationary kind, for that is all over with the life of this world, but is a state of separation, or reducing every one to his proper prevailing principle, and, as such, finally preparatory for heaven or hell. Tr.

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permanent state respectively, according to the state of that love which prevails in them, in which one knows another from similarity of condition ; for, as was observed above, n. 41 to 50, similitude joins, and dissimilitude separates.

428. As the world of spirits is a middle state in man between heaven and hell, so is it also a middle place, having the hells beneath, and the heavens above. All the hells are shut next to that world, except that some holes or clefts, like as in rocks, or wide mouths, are left open, and these so guarded, that none can pass through them but by permission, which is granted on particular occasions, of which hereafter : heaven likewise appears as fenced all round, so that there is no passing to any of the heavenly societies, but by a narrow way, which is likewise guarded. These outlets and inlets are what in Scripture are called the doors and gates of heaven and hell.

429. The world of spirits appears like a valley between mountains and rocks, here and there sinking and rising. The doors and gates opening to the heavenly societies are only seen by those who are in their preparation for heaven, nor are they to be found by any others : to every society in heaven there is an entrance from the world of spirits, after passing which there is a way, which, as it rises, branches into several others : nor are the doors and gates of the hells visible to any, but those that are going to enter therein, to whom they are then opened ; at which time there appear, like as it were, dark and sooty caverns leading obliquely down to the deep, where there are also more gates. Through those dark and dismal caverns exhale certain fetid vapours, which are most offensive to the good spirits, but which the evil ones are greedily fond of ; for as was the evil which any one took most delight in when in this world, such is the stink corresponding thereto that most pleases him in the other ; in which they may be aptly compared to those birds and beasts of prey, as ravens, wolves, and swine, that are attracted by the rank effluvia emitted from carrion and putrid carcases : I once heard one of those unhappy spirits loudly bemoaning himself, as from some inward anguish, on being struck with a fragrant odour from heaven ; and afterwards relieved from his misery on scenting a fetid exhalation from hell.

430. There

430. There are also in every man two gates, the one of which opens towards hell, and to all that is evil and false [*malis et falsis*] proceeding thence; the other gate opens towards heaven, and to all good and truth [*bonis et veris*] that issue thence: the infernal gate is open in those who are in evil and its false [*in malo et inde falso*] and they receive from above only some glimmering of heavenly light, just sufficient to serve them to think, reason, and talk of heavenly things; but the gate of heaven stands open in those who are in good and its truth [*in bono et inde vero*]. There are also two ways leading to the rational mind in man, the superior or internal, by which good and truth is communicated from the Lord; and the inferior or external way, by which evil and false are communicated from hell, and the rational mind is in the midst of these two ways; hence it is, that as much of the heavenly light as any man admits into his mind, so far is he truly rational; and so much as he admits not of it, in such proportion he is not rational, however he may think himself so. These things are here offered, to shew the correspondence that subsists between man and heaven and hell; for his rational mind, during the formation of it, corresponds to the world of spirits, the things above it being in heaven, and the things beneath it in hell; the former are opened, and the latter (as to all influx of evil and false) are shut with respect to those who are in their preparation for heaven; but, on the other hand, the things from beneath are opened, and the things above are shut (as to all influx of good and truth) with respect to those who are in their preparation for hell; consequently, the latter can only look down to the things beneath them, or to hell; and the former only to the things above them, or to heaven. Now to look up is, by correspondence, to look to the Lord, who is the common center to which all heavenly things point their aspect and tendency; but to look downwards is to turn from the Lord to the opposite center of attraction to all things of a hellish nature, see above, n. 123 and 124.

431. They who are in the world of spirits are spoken of in the preceding numbers under the denomination of *Spirits*, and they who are in heaven, under the denomination of *Angels*.

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That every Man is a Spirit as to the Inner Man.

432. Whoever rightly considers the matter, cannot but know, that it is not the body, or material part, but the soul, or spiritual part, that thinks within him. Now the soul is his spirit, immortal in all its properties, and receptive of what is spiritual, as having a spiritual life, which consists in thinking and willing; consequently, the whole of the rational life appertains thereto, and not to the body, though manifested therein; for the body, as observed before, is only thoughtless matter, and an adjunct or instrument to the spirit of man, whereby it may manifest its vital powers and functions in this natural world, where all things are material, and as such void of life: it is indeed customary to ascribe action, motion, and power to the body in the common forms of speaking; but to suppose that these properties belong to the instrument, and not solely to the principle that actuates it, is erroneous and absurd.

433. As all vital power, both of acting and thinking, appertains solely to the spirit, and in no wise to the body, it follows, that the spirit is truly and properly the man, and that without its influence and operation there is neither thought nor life from the crown of the head to the sole of the foot; consequently, that the separation of the body from the spirit, which we call death, takes nothing from that which in reality constitutes the man. I have been informed by the angels, that some, even after death, before they are raised to their second life, have sensible perceptions for a while, as if still in the body, though without the power of bodily motion.

434. Man would not be capable of thinking and volition, unless there were in him a substance to serve as the subject of these operations, and to suppose otherwise would be ascribing existence to non-entity, as may appear from man's not being able to see without that organ, which is the subject of vision, or to hear without the organ of hearing; these senses being no-
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thing without such subjects of their operations. Now thought is internal vision, or the sight of the mind, as perception is the internal hearing, and these without internal organized substances, as their proper subjects, cannot exist: so that the spirit of a man has equally a form, and that a human one, as also its sensory and senses, when divested of its material body, as it had before; for all the perceptive life of the eye and the ear, and of every other sense that appertains to man, is not from his material body, but from his spirit, and the vital powers thereof, in all and singular the organs and parts of his body: hence it is, that spirits see, hear, and feel, as well as men, in the spiritual world (*), though not in this natural world after their separation from this mortal body. That the spirit had natural sensations in this world was owing to its union with a natural or material body; but then also it had its spiritual senses exercised in the various modes of thinking and willing.

435. The foregoing doctrine is here offered, to convince the rational reader, that man, considered in himself, is a spirit, and that the corporeal part of his composition annexed to him in this natural and material world is in order to his relation thereto, and what he has to do therein, but is not the man himself, but only designed to be instrumental to the operations of his spirit: but, as few are capable of receiving abstract reasonings, and many are apt to run them into matter of doubtful disputation, by arguments drawn from fallacious appearances of sense, I

(*) To suppose a human spirit void of a human form and senses, is to annihilate the very idea of spirit; for as every essence has its proper form, and every form its own essence (they being necessary correlatives) so every spirit has its body suited to the world it belongs to, according to that distinction laid down by the apostle: "There is a natural body, and there is a spiritual body:" and indeed, it is as rational to conclude, that a human spirit should have a human, organized body endued with spiritual senses in a spiritual world, as that the same spirit should be invested with a material organized body with natural senses in this natural world. It is to be lamented, and the more for its tendency to promote infidelity, that many of the learned, so called, have in a manner defined and refined spiritual nature into nothing, by divesting it of substantiality, to which it has a more peculiar right; nor is the body of an angel less substantial in a proper sense of the word than a solid rock, though not according to the condition of material nature. Upon the whole, the common ideas of the vulgar and illiterate come much nearer to the truth and reality of heavenly things than the vain conceits of such speculating scientists. Tr.

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chuse, for confirmation of the doctrine in hand, to appeal to truths founded on experience. Such as have confirmed themselves in the belief of the contrary side, are given to think, that as the beasts have life and sensations as well as men, so they have both the same spirit and the same end; but this is a gross error, as the spirit of a beast immensely differs from that of a man, as being destitute of that sublime principle of a heavenly life, by which the latter is made receptive of the divine influx, and capable of being exalted to a participation of the divine nature; and therefore it is that man is so highly privileged above the beasts, that he can think of God, and the things pertaining to his kingdom both in heaven and earth, and be led thereby to love the Lord, and to be united to him: now that which is in the capacity of such union is not liable to perish like that which is not. As to this inmost or supreme part in man above what the beasts possess, something has been said before, n. 39, but which it is thought proper to repeat in this place, as apposite to the subject before us, viz. “ I am here led to say something
 “ concerning the angels of the three heavens, which has hitherto
 “ continued a secret, through want of knowledge as to the
 “ three degrees of the divine order, spoken of, n. 38, viz. that
 “ there is in every angel, and in every man, an inmost and
 “ supreme degree or part, which more immediately admits the
 “ divine influx from the Lord, and whereby all that is within
 “ man in the inferior degrees are orderly disposed and regulated.
 “ This inmost or supreme part of the spirit or soul, may be
 “ called the Lord’s entrance into angels and men, nay, his very
 “ habitation in them; and hereby it is, that man is distinguished from the brute animals (which have it not) and is
 “ rendered capable of near communications with the Lord in
 “ the inner man, of believing in him, loving him, and of seeing
 “ him: nay, from hence it is that man is a recipient of understanding and wisdom, and also that he is endowed with a
 “ rational life, and an heir of immortality: but how or what
 “ the Lord operates in this inmost recess or supreme part of
 “ man, exceeds the capacity of an angel to comprehend.”

436. That man is a spirit internally, has been given me to know from an experience, which would take up many sheets to relate.

relate. I have conversed with spirits, as a spirit, and also as a man in the body, and when I conversed with them in the former character, I appeared to them as a spirit in a human form like to themselves, my interior part being in all things conformable thereto, for at such times the corporeal material part did not appear.

437. That man is a spirit internally, may also be evinced from hence, that upon his separation from the body by death, he still continues a living man as before : that I might be certified of this, it has been allowed me to converse with almost all that I was acquainted with in their life-time here, with some only for hours, with some for weeks and months, and with some for years ; and this was permitted, to the intent that I might be confirmed in this truth, and also be qualified by experience to bear testimony to the same.

438. To what has been said I have permission to add, that every one whilst here in the body is, as to his spirit, in some society of spirits, though he knows it not, and by means of them has communication either with some heavenly or infernal society, accordingly as he is good or bad, and also that he is joined thereto after death. This is often told and shewed to those who pass from hence into the world of spirits : not that a man appears, whilst he lives in this world, as a spirit in such society, and that because he as yet exercises his thinking faculties according to his state in nature ; but where any are such as think abstractedly from the body, they being in a spiritual frame, do sometimes appear in their respective societies, and are well distinguished by the spirits that are of it ; their manner is to go about musing and silent, without looking at others, and as if they did not see them ; but as soon as any spirit speaks to them, they immediately disappear.

439. To illustrate that a man is interiorly a spirit, I shall here shew from experience, what it is to be withdrawn from the body, and what it is to be carried by the spirit to another place.

440. As to the first, viz. to be withdrawn from the body, it is in this manner : a man is brought into a middle state betwixt sleeping and waking, during which he knows no other than that he is perfectly awake, so far as all his senses are as lively

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as ever, his sight, his hearing, and what appears still more strange, even his feeling; nay, this last is at such a time more exquisite than at others. In this state I have seen spirits and angels to the life, have heard them speak, and, what will be thought still more wonderful, have touched them, though the material body then bore no part therein: it is in reference to this state that we read of being “absent from the body;” and also of “not knowing whether one is in the body, or out of “the body.” Into this state I have been brought only three or four times, to the intent that I might have some experience of it, and also know that spirits and angels are possessed of every sense, and man also in spirit when withdrawn from the body.

441. As to the second of the states mentioned, viz. that of being translated by the spirit to another place; this I have had living proof of, though only twice or thrice; my experience of which is as follows. As I was walking in the streets of a certain city, and at another time out in the fields, to all seeming perfectly in the use of my bodily senses, and seeing my way as at other times, I was in a trance, conversing with spirits, and saw in the vision groves, rivers, palaces, houses, men, and many other objects; when after walking thus for some hours, I suddenly returned to my natural sight, and found myself in a far distant place; at which I was at first greatly amazed; but on recollection perceived, that I had been in the like state with those that are said to have been *carried by the spirit into another place*; for during the trance or transit, the person has no idea or thought concerning the way, though of many miles; nor of the time, though it should be of many hours, or even days; neither is he sensible of any fatigue. Thus he is conducted through ways he is an entire stranger to, by a certain direction, to the place appointed.

442. But these two states of man, as being of the more interior kind, or, which signifies the same, when he is in the spirit, are an extraordinary dispensation, and only occasionally made known to me as realities acknowledged by the church; but to converse with spirits, and to be with them as one of their own society, is a privilege which has been granted to me in the

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most perfect use of all the bodily senses, and that now for many years.

443. That man, as to his interior state, is a spirit, may further be confirmed by what has been said above, n. 311 to 317, on the subject of heaven and hell, as consisting of the human race.

444. That such also is the nature of man, may be learned from his faculties of thinking and willing, which are spiritual, and constitute the very essence of the human species; and also, according to their respective difference therein, the particular distinction of one individual of it from another.

Of Man's being raised from Death, and his Entrance into Immortality.

445. When the body of a man is no longer able to perform its natural functions corresponding to the thoughts and affections of his spirit, and which are derived to him from the spiritual world, then he is said to die; which comes to pass when the lungs and the heart cease their respiratory and contractile motions, not that man then suffers extinction of life, but only is separated from that corporeal part of his composition, which served him for an instrument of usefulness in this world; but he still continues a living man, and that in a proper and literal sense of the expression, inasmuch as man receives his denomination, not from his body, but from his spirit, since it is the latter that thinks in him, and that thought with affection essentially constitute the man; so that when any is said to die, it means no more than that he passes from one world into another; and hence it is, that by *death* in the Scripture, according to the internal sense of that word, is signified resurrection, and continuation of life (251).

446. There is a very near communication and correspondence betwixt the spirit and respiration, and the motion of the heart

(251) That *death* in the Word signifies resurrection, forasmuch as life is continued to man after death, n. 3498, 3505, 4618, 4621, 6036, 6222.

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[the systole] betwixt thinking and respiration, and betwixt the affection of love and the heart (252); so that when these two motions cease in the body, a separation presently ensues; for these two motions, viz. that which is respiratory in the lungs, and that which is called the systole or contractile power of the heart, are the two bonds of union, which when broken, the spirit is left to itself, and the body, being destitute of life from the spirit, becomes cold and putrifies. That so intimate a communication subsists between the human spirit and respiration, and the heart, is because all the vital motions in this world depend thereon, not only in common, but also in every particular part of the body (253).

447. The spirit of a man remains some little time in the body after all signs of life disappear, but not longer than till a total cessation of all power in the heart ensues, which varies according to the nature of the disease he dies of, for the motion of the heart continues long after in some, but not so in others; but as soon as the total cessation of it happens, the resuscitation of man commences, and this by the sole power of the Lord. By resuscitation here is meant the liberation of the spirit of a man from his body, and the introduction of it into the world of spirits, and commonly called resurrection. That the spirit of a man is not separated from his body before all motion and power in the heart entirely ceases, is because the heart corresponds to the affection of love, which is the very life of man, for it is from love that every one derives his vital heat (254); therefore so long as this conjunction lasts, so long correspon-

(252) That the heart corresponds to the will, consequently to the affection of love; and that the respiration of the lungs corresponds to the understanding, consequently to thought, n. 3888. That the heart in the Word signifies will and love, n. 7540, 9050, 10336; and that soul or spirit signifies understanding, faith, and truth; that therefore, *from the soul*, and *from the heart*, from the will, love, and good, n. 2930, 9050. Of the correspondence of the heart and lungs with the grand man or heaven, n. 3883 to 3896.

(253) That the pulse of the heart, and the respiration of the lungs, hold dominion throughout the whole body, and influence every part of it, n. 3887, 3889, 3890.

(254) That love is the essence of life in man, n. 5002. That love is a spiritual heat, and consequently the vital principle in man, n. 1589, 2146, 3338—9954, 10740. That affection is the continuation of love, n. 3938.

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dence continues, and it is from correspondency that the spirit actuates and communicates life to the body.

448. The manner in which resurrection is performed, has not only been told to me, but also manifested to me by actual experience in myself, to the end that I might be fully certified thereof.

449. I was brought into a state of insensibility with respect to the bodily senses, and nearly into that of dying persons, the interior life, together with the power of thinking, remaining at the same time perfectly entire, so that I could perceive and retain in memory what happened, and also know how it is with those who are raised from the dead: I perceived likewise that the lungs scarcely continued their office, but there remained an interior respiration in my spirit joined with a gentle and almost imperceptible breathing of the body: I then first experienced a communication of the pulse of the heart with the heavenly kingdom, for that kingdom corresponds to the heart in man; some angels also appeared from thence, some at a distance, and two placed themselves near to my head, upon which all concern and regard for myself ceased, however thought and perception remained with me: in this state I continued for some hours. At length the spirits that were about me departed, supposing me to be dead; and at the same time an aromatick odour, like that of a body embalmed, diffused itself around; for on the presence of the celestial angels, that which would be otherwise a cadaverous smell, is changed into such a fragrancy (*), which is so offensive to bad spirits, as to hinder their approach; and it is by this means that they are kept from molesting such as are in their passage to eternal life. The angels which had placed themselves at my head were silent, only communicating their thoughts to mine, which being received, they know that the spirit of the man so recipient, is in a proper state to be conveyed from the body.

(*) This may serve to explain what many readers have met with, as related by authors of good credit, concerning certain persons of eminent piety, who are said to have died in the *odour of sanctity*, from the fragrancy that issued from their bodies after death. A truth easily admissible by all who believe an intercourse as subsisting between the spiritual and natural worlds; and they who do not, are ill qualified to receive benefit from our author's writings. Tr.

The manner of communicating their thoughts to me was by looking at me full in the face, for such is the manner of like communication in heaven. As thought and perception all along remained with me, to the end that I might know and remember the way of resurrection, so I perceived that the angels before mentioned scrutinized into my thoughts, to know whether they were like to those of dying persons, which are generally employed on the subjects of eternal life, and also I found, that they endeavoured to direct my thoughts that way: I was told afterwards, that the spirit of every dying man was preserved in his last best thoughts, till the prevailing power of those, which proceeded from his ruling love or passion when in the world, took possession of him. I was given to perceive and experience, in a particular manner, a certain violent attraction of my inward man or spirit from my body; and it was told me, that this was from the Lord, and introductory to resurrection.

450. The cœlestial angels, after joining themselves to any raised spirit, do not leave him, for they are loving to every one; but if he be one that is not qualified to be their companion, he earnestly wishes to be separated from them, on which he is joined by some of the angels from the middle or spiritual heaven, who bring him to a sight of the external light, for hitherto all had passed with him inwardly in vision. I beheld the manner in which this appeared to be done, namely, by an evolution of the external coat of the left eye back to the fence or septum of the nose, in order to give a free ingress of light to the eye for the purpose of vision (*). This seems to be a real operation to the spirit, though it is only such in appearance: upon this

(*) It is easy to foresee what kind of representation men of a jesting and ludicrous turn are likely to give of this among other like passages of our author's writings: it may not therefore be amiss to caution them against indulging a vein of liberty bordering on profaneness, as far as it may extend to the parables of our Lord, and the visions in the Prophets and the Apocalypse, wherein spiritual things in the heavens are represented by natural similitudes on earth. Besides, it is very reasonable to suppose, that to spirits newly arrived from this world all things are imaged by corresponding signs or appearances accommodated to the apprehensions and ideas they carry with them; nay, that all things spiritual will eternally be visibly represented under significant emblems, both for the instruction and entertainment of the heavenly inhabitants, as this may constitute no small part of cœlestial delights.

an imperfect light at first appears, something like that which is discerned through the eye-lids upon a man's first waking in the morning : it seemed to me to be of a cœlestial colour, but I was told afterwards, that it appears differently to different persons : after this, a kind of tegument or veil is perceived to be gently removed from the face, but this also is in appearance only, such evolution representing a spiritual frame of mind and thinking, succeeding to that which before was natural only. Moreover, these angels use their best endeavours to hinder any sentiment or affection from being excited in the mind of the new raised spirit that is not tinctured with love ; after this they give him to know, that he is now a spirit. After these ministrations of light and knowledge as to his condition, the spiritual angels shew all kind offices to the new spirit that accord with his state, and instruct him in things pertaining to the other life, so far as consist with his present capacity ; but if he is such a one as is not capable of receiving benefit from their friendly endeavours, in that case he desires to be separated from their company, not that they leave him, but he quits them ; for the angels love every one, and it is their highest delight to attend, instruct, and to conduct them to heaven. When he has thus separated himself from their society, he is next received by the good spirits [in the intermediate state] into their society, who, in like manner, do him all kind offices ; but if his life in this world has been such as disqualifies him for their society, he is desirous, as before, to be separated from them also ; and so on, till he can associate with such as are like himself, in whose company he finds his true enjoyment ; and with them he lives (however strange it may seem) a life conformable to that which they chose in this world.

451. But this way of life in his new state lasts only for some days ; after which he continues his progress from state to state, till it finally terminates in heaven or hell, as will appear in the sequel, and of which I have had convincing proof.

452. I have conversed with some the third day after their decease, when they passed through all that has been mentioned in the foregoing numbers, 449, 450 ; and also with three, who were of my acquaintance in this world, whom I informed, that their
friends

friends were at that time preparing their funerals, and that they were then on the point of interment; at which account they appeared astonished, saying, that they knew themselves to be alive, and therefore that they could only bury what had been of use to them in this world, but now belonged to them no more; and presently after expressed their wonder, that whilst in this world, neither they, nor so many others in the church, truly believed in such a life after the death of the body. Such as in this world had little or no belief of a life after death, appear confounded and ashamed when they experience the contrary; but as to those who had taken pains to confirm themselves in unbelief as to this matter, they are classed with their fellows, and separated from such as had lived in the belief of it; and as to the greater part of them, they are in chains with a certain hellish society, which in this world had denied God, and held the fundamental doctrines of the Christian church in contempt; for as far as any one studies to confirm himself in the disbelief of a future state, so far he declares himself an enemy to heavenly things, and to the church of God.

That Man after Death is in a perfect Human Form.

453. That the form of the spirit of a man is in a human form, or, in other words, that the spirit is the true formed man, may be evinced from many of the foregoing articles, particularly from those, wherein is shewed, that every angel is in a perfect human form, n. 73 to 77; and also that every man is a spirit as to his inner man, n. 432 to 444; and that the angels in heaven are from the human race, n. 311 to 317. This also more evidently appears from man's being denominated man from his spirit, and not from his body, and because the corporeal form is an adjunct to the spirit after its form, and not contrariwise, the former being but the cloathing of the latter. Moreover, the spirit is the sole moving power in man, acting upon and actuating every the most minute part of the body, inasmuch
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that, when any part no longer derives vital influence therefrom, it presently dies. Now the ruling powers, which govern the body as their subject, are the thought and the will; but these are from the spirit only, nay, constitute its very essence. The reason why we do not see any separate spirit, nor yet that of another man whilst in his body, in its human form, with our present organs of sight, is because these organs of vision are material, and therefore only capable of discerning objects of a material nature, whereas spiritual things must be seen by a spiritual eye (*); but when the corporeal sight is extinguished by the death of the body, and the spirit's eye is opened, then spirits appear to one another in their human form, not only in the spiritual world, but they also see the spirits of those who yet live here in the body.

454. That a human form is proper to a human spirit, follows from man's being created in the form of heaven, and also receptive of all things of a heavenly nature and order (255), consequently with the faculty of receiving understanding and wisdom; for whether we express it by the words, faculty of receiving understanding and wisdom, or, the faculty of receiving heaven, it comes to the same, as may appear from what has been said before concerning the light and heat of heaven, n. 126 to 140: concerning the form of heaven, n. 200 to 212: concerning the wisdom of angels, n. 265 to 275; and in the article wherein is shewed, that heaven, as to its form, resembles a man both in whole and in part, n. 59 to 77, and this from the Divine

(*) It is to be noted here, that when spirits are seen by any one in the body, they are not seen with the corporeal organs of vision, but by the spirit of the beholder abstractedly from the body, though the appearance is exactly the same in both cases, as implied in those words of the apostle, where, speaking of his visions, he says: "Whether in the body, or out of the body, I cannot tell." What is here observed is not intended by way of objection to the supposition, that spirits, for certain purposes, may be permitted to assume corporeal vehicles visible to the bodily eye. Tr.

(255) That man is the subject participating of all things relative to the divine order, and that by creation he was a form of divine order, n. 4219, 4220, 4223, 4523—9706, 10156, 10472. That as far as any one lives here according to divine order, so far he appears perfect, and of beautiful form in the other world, n. 4839, 6605, 6626.

Humanity of the Lord, from whom heaven and its form originate, n. 78 to 86.

455. What has hitherto been said on this subject may be understood by the rational man, from his view of causes and their effects, of premises and their consequences ; but not so by the obstinately irrational, and that for many assignable reasons ; but principally, because he is averse to all doctrines which are contrary to the false principles that he has adopted in the room of truths ; and he that has thus shut up his mind, hath shut the gate of heaven against himself, so that no light from thence can illuminate his rational faculties ; and yet that gate might be opened if his will did not resist, see above, n. 424. That any man (free from natural defect) may form a rational conception of truth when offered, if his will be not averse to it, I have had convincing proof. Thus I have known bad spirits, who, having rendered themselves irrational by a wilful opposition to divine truths, and by confirming themselves in unbelief, yet, when compelled to turn themselves towards those who were in the light of truth, they became intelligent like the angels, had a clear comprehension of the truth, and confessed it ; but they no sooner returned to themselves, and the bias of their prevailing love or will, than they lost all, and declared themselves on the contrary side : I have also heard some infernals confess, that their actions were indeed evil, and their thoughts contrary ; but that they could not resist the ruling passion or bent of their will ; and moreover, that under the influence thereof upon their minds, they saw evil as good, and false as truth. This makes it evident, that they who are in false thinking from an evil principle [*in falsis ex malo*] might be possessed of a rational understanding, if they were in a willing disposition for it, and that the reason why they are not so, is because they love the false above the true [*falsa præ veris*] as more agreeing with the evil they have adopted, and which they chuse to follow. It is to be observed, that to love and to will a thing is the same ; for what a man wills he loves, and what he loves that he also wills. As men are thus constituted, to be in a capacity of receiving the truths relating to the kingdom of God both in heaven above, and in his church on earth, if their

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wills be accordant thereto ; therefore I have been called to this ministration of confirming the truths in both kingdoms by rational arguments, that so the errors which have been introduced by false reasoning may be discussed and refuted by such as are true, if so be that any by this means may be brought to the knowledge of the truth ; for to confirm spiritual truths by rational arguments, is the proper province of those who are in the principle of truth ; for how should any one rightly interpret or understand the Sacred Writings from the literal expression, without the aid of reason enlightened from above ! To the want of this qualification in expoliters it is owing, that so many heretical doctrines have been introduced into the church (256).

456. That the spirits of men are real men after their separation from the body, I can testify to from a daily experience of many years, and after having seen and heard them a thousand times : I have also discoursed with them on the incredulity of many here on earth as to this matter, and how they who are believers in this respect are considered by the learned as weak and credulous. The spirits expressed a heart-felt grief, that such ignorance should prevail among men, especially in the church, saying, that this incredulity took its rise from the learned, who, from their gross, sensual ideas of substance, as appropriated to material bodies, conceived no otherwise of the soul than as of mere thought without any visible subject to inhere and subsist in, and so vanishing into a kind of volatile subtle æther upon its separation from the body : but as the church believes in the immortality of the soul on the evidence of the Scriptures, they could not but ascribe to it some vital property, as of thought, though they divest it of all human sensitive perception till its re-union with the body, according to their doctrine of the resurrection at the time of the last judgment.

(256) That we should set out with an assent to fundamental truths grounded on plain scriptural evidence, and then we may proceed to scientific knowledge for the purposes of illustration, n. 6047 ; but that they who are in unbelief, and on the negative side, are in no wise qualified to judge of divine truths from natural knowledge, n. 2568, 2588, 4760, 6047. That it is according to divine order to proceed from spiritual truths to the rational investigation of such as are natural, and not contrarywise, and that because influx is from the spiritual into the natural world, and not *vice versa*, n. 3219, 5119, 5259—9110, 9111.

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Hence it is, that when any one thinks of the soul according to their hypothesis, he has no conception of it as a spirit in a human form ; and this falls in with the general ignorance as to the nature of spiritual beings, whether angels or others ; whence it comes to pass, that almost all, upon their arrival in the other world, stand amazed on finding themselves to be living men, and that they can see, hear, speak, and use their bodily senses equally as in this world, see above, n. 74. But when this wonder is over, they wonder next at the great ignorance in the church concerning such a state after death, as also concerning heaven and hell, when they see all after their departure from this life as truly living, human persons as they were before ; and as some of them seemed to be totally at a loss to account for so important an article of belief not being put beyond all doubt by visions and supernatural appearances to men in this world ; they were informed, that nothing was easier to be done, by divine permission, than this ; but that all such, as had confirmed themselves in a contrary persuasion, would not even believe their own senses on the occasion ; and moreover, that it was dangerous to confirm any thing by supernatural evidence to those who have grounded themselves in falities [*in falsis*] as after conviction at first by such evidence, they would afterwards depart from it, which would subject them to the guilt of profaning such truths ; for to receive a truth, and afterwards to renounce it, is the sin of profanation, and such profane persons have their portion in the deepest lake hereafter (257). This is the great
“ danger

(257) That profanation is a commixture of good and evil, and of what is true and false, n. 6348. That they are said to profane good and truth, or what is sacred, who at first acknowledge them, more especially if they have lived according to them, and afterwards depart from the faith, and live to themselves and the world, n. 593, 1008, 1010—4601, 10284, 10287. That if a man relapses, after repentance and contrition, he is guilty of profanation, and his last state is worse than his first, n. 8394. That they are not guilty of profaning sacred things, who did not know or believe them to be such, n. 1008, 1010, 1059, 8188, 10284. That the Gentiles, who are without the church, and know not the Scriptures, cannot be guilty of this profanation, n. 1327, 1328, 2051, 2081. That therefore spiritual truths were not revealed to the Jews, as otherwise they would not have profaned them, n. 3398, 3489, 6963. That the lot of profane persons in the other world is the most miserable of all, as the good and truth which they acknowledged remains in their belief, joined with the evil and false they had
adopted

danger signified by those words of our Lord : “ He hath blinded “ their eyes, and hardened their hearts, lest they should see “ with their eyes, and understand with their heart, and be converted, and I should heal them,” (*) Joh. xii. 40. And with reference to such as have so hardened themselves in unbelief, as to be proof against all conviction, are spoken the following words : “ If they hear not Moses and the Prophets, neither “ will they be persuaded, though one rose from the dead,” Luke xvi. 31.

457. When the spirit of a man first enters into the world of spirits, which is soon after his resurrection (of which mention has been made before) he as yet retains the same face and voice that he had in this world, as being hitherto in his exterior state, that of his interior being yet unmanifested ; and this is his first state after death : but some time after, his face becomes entirely changed, so as to correspond with the particular affection or love that possessed his spirit when in the body ; for the face of a man’s spirit differs greatly from that of his body, the latter being derived from his parents, but the former a correspondent to his predominant affection, of which it is the signature or image, and which becomes appropriated to man in the other world, upon the manifestation of his interior state ; this is his third state. I have seen some upon the first of their arrival in the other world, whom I knew by their face and voice ; but, when I saw them some time after, they were so changed, that I knew them not ; such of them as were endowed with good affections appeared with beautiful countenances, and they whose affections were contrary looked deformed and ugly ; for the spirit of a man rightly considered is the same with his predominant affection or love, and his face is the external form of it. This change respecting faces in those who pass from hence into the other world, is founded on this law ; that no dissimu-

adopted, and from this commixture their life is a state of contrariety and distraction, n. 571, 582, 6348. That therefore the Lord has provided the most effectual bars against the sin of profanation that may be, n. 2426, 10384.

(*) This passage is best understood with a supposition of apostasy foreseen in such as should otherwise have been converted, as it is less dangerous to continue ignorant of the truth, than to depart from and renounce it after having received it. Tr.

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lation or counterfeiting is there allowed, but all must appear to be what they really are, and consequently express their thoughts in their words, and their affections and desires in their looks and actions, so that the faces of all there represent their minds respectively. Hence it is, that though all who knew one another in this world are alike mutually acquainted in the world of spirits, yet it is otherwise in heaven and in hell, as shewed before, n. 427, (258).

458. The faces of hypocrites undergo not their proper change so soon as the faces of others, and that because they have by custom contracted a habit of forming their minds to a kind of imitation of good sentiments and affections, and therefore they appear not uncomely for some time; but as the disguise gradually wears off, and their inmost thoughts and affections manifest themselves, they appear more ugly than others. The hypocrites here spoken of, are such as know how to talk like angels upon divine subjects, and yet in their hearts exalt nature on God's throne, and disbelieve all heavenly truths, as acknowledged in the church of Christ.

459. It is to be observed, that the human form of every man after death is beautiful in proportion to the love he had for divine truths, and a life according to the same, for by this standard things within receive their outward manifestation and form, so that the deeper grounded the affection for what is good, the more conformable it is to the divine order in heaven, and consequently the more beauty the face derives from its influx. Hence it is, that the angels of the third or inmost heaven, whose love is of the third or highest degree, are the most beautiful of all the angels; whereas they whose love for divine things had been in a lower degree, or more external than that of the cœ-

(258) That the face is formed for correspondency with the inner or spiritual man, n. 4791 to 4805, 5693. Of the correspondency of the face and its countenances with the affections of the mind, n. 1568, 2988, 2989—5168, 5695, 9306. That the face and inward state in the angels are perfectly consentaneous, n. 4796, 4797, 4798, 4799, 5695, 8250. That therefore by *face* in the Word is signified the state of the mind with respect to its affections and thoughts, n. 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546. How the influx from the brains in process of time became changed, and thereby the countenances in regard to correspondency with the interior states of the mind, n. 4326, 8250.

lestial or highest angels, possess an inferior degree of beauty; and the translucent lustre in their faces, as proceeding from a lesser degree of divine virtue within them, is comparatively dim: for as all perfection rises in degrees from the inward to the inmost, so the external beauty, to which it gives life and vigour, has its degrees in the same proportion (*). I have seen the faces of some angels belonging to the third heaven, of such exquisite lustre and beauty, as no painter on earth could describe, even to the thousandth part; though a consummate artist might be able to give us some near resemblance of the faces of the lowest angels, or such as belong to the first heaven.

460. I shall conclude this chapter with mentioning what has hitherto remained a secret to all, viz. that all that good and truth [*omne bonum et verum*] that proceeds from the Lord, and constitutes heaven, has a human form both in whole and in part, even to the least portion thereof; and that this form has respect to and influences every one that receives good and truth from the Lord, and also is the cause of every one in heaven having a human form according to his reception of it respectively: and hence it is, that heaven is similar to itself, as well in every particular, as in its complex, inasmuch as the same human form that belongs to the whole, belongs in like manner to every society, , and to every individual angel therein, as has been set forth in four articles, from n. 59 to 86; to which it must here be added, that the same holds true with respect to every thought in the minds of angels, that takes its rise from celestial love.

(*) That beauty springs from goodness or virtue as its source, or is the form of it, is a doctrine that seems to carry its genuine evidence with it, and is received as soon as proposed to the virtuous mind. The two last lines of the following well known epitaph express much of this idea.

“ Underneath this stone doth lie
 “ As much virtue as could die,
 “ Which when alive did vigour give
 “ To as much beauty as could live.”

Nay, the wiser heathens annexed the idea of pulchritude to the excellency of virtue; whence that saying, I think, of Tully; “ That if virtue were to assume
 “ a human form, all her beholders would be ravished with the charms of her
 “ beauty.”

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But this doctrine will not easily gain admittance into the human mind, though it is clearly understood by the angels.

That Man, after Death, retains every Sense, as also the same Memory, Thoughts, and Affections which he had in this World, and leaves nothing behind him but his terrestrial Body.

461. That when a man passes from this natural world into the spiritual, which is at the time of his death, he takes with him all that belonged to him as man, has been manifested to me by repeated experience : for when any one enters into the spiritual world, or into the life after death, he is equally in the body as before, nor is there to all appearance the least difference : but his body then is a spiritual body, and separate from all the grossness and impurity of matter ; and as when a spiritual body sees and feels that which is spiritual, it appears the same as when a natural body sees and feels that which is natural, so man, when first become a spirit, seems to himself to be as he was in this world, and knows not as yet that he has passed through death. Man, when become a spirit, possesses every sense, both external and internal, that he possessed before ; he sees, hears, and speaks as before ; has the same smelling, taste, and feeling as before ; and he has the same appetites and desires ; the same thoughts, reflexions, and affections as before ; and he who took delight in studying, reads and writes as before. In a word, when a man passes from one life to another, or, which is the same thing, from one world to another, it is but as removing from one place to another ; for he takes all with him that belongs to him as a man, so that he cannot be said to have left any thing behind him but his mere earthly covering : moreover, he takes with him his natural memory, retaining all that he ever heard, saw, read, learned, or thought in the world, from his infancy to his leaving it ; but as to the me-
 memory

mory of such natural objects, which there is nothing in the spiritual world to revive the ideas of, that is quiescent, like as in a man when he thinks not of them; however, these also are again excited in the mind occasionally, by the divine permission, to answer certain purposes: but with respect to this species of memory, and the state of it after death, more will be said hereafter. Such a state of man as this after death, will appear incredible to the mere sensualist, who is incapable of receiving any ideas even of spiritual things, but according to nature; for such a one, being led only by sense, makes no account of any thing but what he can see with his eyes, and feel with his hands, as is said of Thomas, John xx. 25, 27, 29. Concerning the sensual man, see above, n. 267, and also in the note (b) there.

462. But notwithstanding what has been said above, there is a very great difference between the life of any one in the spiritual world, and the life of the same in the natural world, and that with respect both to his external and internal senses, and the affections thereof respectively. Thus, for instance, all in heaven have their sight, their hearing, and all their senses, in far greater perfection than when in this world, and also their minds more abundantly replete with wisdom; for they see by the light of heaven, which greatly exceeds that of this world, see above, n. 126; and they hear through the medium of a spiritual atmosphere, to which that of our earth is not comparable, n. 235. The comparative difference between these two senses there and here, is as that of a bright sky to a thick fog, or as the lustre of the meridian sun to the dusk of the evening. Now the light of heaven, which is divine truth, makes manifest the minutest things to the perception of angels, and as their external corresponds to their internal or intellectual sight, so by mutual influx they co-operate in forming the high perfection of angelical perspicuity. In like manner their sense of hearing corresponds to their perception, both in the understanding and will, so that in the sound of the voice, and in the words of the speaker, they can trace the most minute particulars of his affections and thoughts; in the sound what relates to his affections, and in the words what concerns his mind or thoughts, see above, n. 234 to 245: but it is to be observed, that the other senses
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of the angels are not in the same high degree of perfection with those of sight and hearing, and that because the latter are the subservient instruments to their understanding and wisdom, and not so the others, which, if equal in power, would lessen their preference to intellectual delights over and above those of their spiritual bodies, as we find to be the case with men in this world, who, according to their greater relish and indulgence as to their grosser senses, have the lesser appetite and sensibility with respect to spiritual things. That the interior or spiritual senses of the angels, (viz. such as respect their thoughts and affections) are more exquisite and perfect than they had been in this world, has been declared before, in the article *Concerning the Wisdom of Angels*, n. 265 to 275. As to the difference of state in those who are in hell, compared with those that are in this world, this also is very great; for in proportion to the exceeding excellence and perfection both of the external and internal senses in the angels above those on earth, is the comparative imperfection and degradation of those that are in hell; but of the state of the latter in what follows.

462. That man takes with him all his memory from this world into the other, has been fully shewed before: I have had much sensible and memorable experience of this, part of which shall here be orderly related. There were certain spirits in the other world, who denied the crimes and enormities which they had been guilty of in this; and therefore, to the end they might not pass for innocent in these matters, all the capital sins they had committed in the course of their past life, particularly those of adultery and fornication, were set before them in order, as they were recorded in their own memory; as likewise some others, who, by various artifices of deceit and fraud, had wronged their neighbours, to whom also their various acts of craft and injustice were enumerated, many of which were known only to themselves; and as these were discovered to them with clearness of evidence, even to all their circumstances, and also what had passed in their own minds relating thereto, they could not but confess their guilt. There were some who had sat in the seat of judgment, and suffered themselves to be corrupted by gifts and bribes, whose memories were scrutinized, and all their mal-

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versations and iniquitous practices in office produced against them, to the number of some hundreds, together with the time, place, and the state of their minds during such transactions; nay, however wonderful it may appear, the very books in which they had entered these things were opened, and read to them page by page. There were others who had seduced and violated the chastity of virgins, who were brought to the same trial, and convicted by the evidence of their own memory made manifest, even as to time, place, conversation, and other particulars, nay, the very faces of the virgins and women they had seduced, were all at once fully represented, and that sometimes for hours together. A certain spirit, who in this world had been much addicted to slandering and backbiting, which he had here studiously endeavoured to conceal from the parties injured, was there exposed to open shame by a publick recital of his calumnies and defamation, and that in his own words, together with the names of the persons before whom he uttered them. Another, who had deceitfully deprived a kinsman of his inheritance, was in like manner judged and convicted, and, which will appear very strange, the letters and writings, that had passed between them, were read in my hearing; and I was told that they were exact to a word: the same spirit had a little before his death taken away the life of his neighbour by poison, which was made manifest under the following representation: he appeared as digging a hole in the ground, and having ended his work, a man was seen to rise out of it as from his grave, crying out to him, What have you done to me? Upon which he made a full discovery of the truth, and related how the poisoner bespoke him in a friendly manner, and handed to him the fatal cup; and also what passed in his mind, and what followed after: upon this evidence the delinquent was sentenced to hell. In a word, all murders, robberies, fraudulent devices, and sins and crimes of every kind, are so evidenced from the memories and consciences of all offenders to their full conviction in the other world, and all the circumstances of them set in so clear a light, that not the least room is left them for evasion or denial. I have also heard from the memory of a certain spirit, as viewed and examined by the angels, all that had passed in his mind from day

day to day for a month together, without the least mistake, and that by a revocation of particulars as to the perception of the party himself, in as clear a manner as at the time of the first impression. These examples may serve to evince, that man retains the memory of past things after he has entered upon the other world; and that nothing is kept so secret here, as not to have its manifestation there, and that in the presence of many witnesses, according to those words of our Lord: "There is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops," Luke xii. 2, 3.

463. When all that a man had done here in his natural body is made manifest to him after death, then the examining angels inspect his face, and commence their inquest, which begins at the fingers of each hand, and is from thence continued throughout the whole body: as I wondered at this way of proceeding, I was told, that as all the particulars belonging to thinking and willing have their first signatures in the brain as their subject and beginning to manifestation, so are they continued through the whole body, and terminate in its extremities; so that a man is entirely similar to himself in whole and every part, according to the quality of his will and intellect: thus an evil man is his own evil; and the derivative good in any one constitutes the good man (259). What has here been said explains what is meant by the book of life in the Word, viz. that all the deeds and thoughts of any one are so inscribed upon his whole man, that when recollected by his memory they appear legible as in a book; and are imaged in his very person, when he is viewed in the light of heaven. I shall here add the following remarkable particular concerning man's memory, as remaining with

(259) That the good and truth in every good man, spirit, and angel, constitutes his identity, and that he receives his particular denomination from the quality thereof, n. 10298, 10367; and that because good constitutes his will, and truth his intellect, and will and intellect are the constituent principles of life in man, spirit, and angel, n. 3332, 3623, 6065. It is of like import to say, that every man, spirit, and angel, is the same with his particular predominant love, n. 6872, 10177, 10284.

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him after death ; whereby I am convinced, that things not only in their general, but also in their most minute particulars, are never totally obliterated in him : I saw some books there written in characters like those in use with us, and was told that they were penned from the memory of the writer, without the difference of a single word from those written by the same author in this world ; which shews, that from the memory of any other person many particulars might be collected, which he himself had forgotten in this world ; and the reason of this was explained to me, viz. from man's having a twofold memory (*), the one external or natural, and the other internal or spiritual ; and that all the thoughts, desires, and actions of a man, and the things that he had heard and seen, are inscribed on his internal memory (260), nay, on the very members of his spiritual body, as was said before, never to be obliterated, for that his spirit was formed according to his thoughts and acts of volition : I know that these things will appear as paradoxes, and gain credit with few ; but they are no less true for that. Let no one

(*) That there may be a memory within a memory, unknown to that which is outward, will not appear incredible to the attentive reader, when he reflects that our minds are chiefly formed by what we learned and read many years ago, little of which we have a distinct remembrance of : thus we may have received much instruction, to the improvement both of heart and mind, from books that we do not remember to have read, nor even the names of, which must have been laid up somewhere. In a word, this distinction of the human faculties and powers into exterior and interior, or natural and spiritual, has its foundation in the nature of man, and opens many mysterious things in a being, which is an inhabitant of two worlds, even in this life, without knowing it. Tr.

(260) That man has two memories, the exterior and interior, or the natural and spiritual, n. 2469 to 2494. That man has no knowledge of his interior memory, n. 2470, 2471. The superior excellence of his interior above his exterior memory, n. 2473. That the things of his exterior memory are in the light of the world, but those of his interior in the light of heaven, n. 5212. That it is from his interior memory that man is qualified to think and speak intellectually and rationally, n. 9394. That all and singular the things which man has thought, spoken, done, seen and heard, are recorded in his interior memory, n. 2474, 9386, 9841, 10505. That in the interior memory are the truths which constitute faith, and the good which constitutes love, n. 5212, 8067. That those things which are become habitual, and have entered into the forms of life, and thereby are obliterated in the exterior memory, remain in the interior, n. 9394, 9723, 9841. That spirits and angels speak from their interior memory, and thence have the universal language, n. 2472, 2476, 2490, 2493. That languages in this world belong to the exterior memory, n. 2472, 2476.

therefore

therefore flatter himself, that any thing which he has thought or done in secret will not be known after death, for all will then be made manifest as in open day.

464. Although the external or natural memory remains with man after death, yet things merely natural are not reproduced therein in the other life, but only such spiritual things as are adjuncts to the natural by correspondence, which nevertheless, when exhibited to sight, appear in the same form as in this natural world; for all things in the heavens appear in like manner as they do on earth, though in their essence they are not natural, but spiritual, as may be seen in the chapter, *Concerning Representatives and Appearances in Heaven*, n. 170 to 176. But then it must be observed, that the spirit, by means of that external or natural memory, derives no use from those appearances with respect to materiality, time, space, and other natural properties, as it did in this world; as here (when not in the use of his intellectual powers, but of his external senses only) he thought naturally, and not spiritually; but in the other life (where he is a spirit in a spiritual world) he no longer thinks naturally, but spiritually: now to think spiritually, is to have the mind intellectually or rationally employed. Hence it is, that the external or natural memory, in respect to all things material, is quiescent in the other world, making no use of any of that nature, but such as he had applied to rational and intellectual improvement in this. The reason why the external memory is quiescent with respect to material things in the spiritual world, is through want of things of a similar nature there to excite or reproduce ideas of that kind; for spirits and angels converse from their affections, and the thoughts which spring from them in the mind; nor can they express any that are heterogeneous thereto, as may be seen in what has been mentioned before, concerning the conversation of angels in heaven with one another, and also with man, n. 234 to 257. This may serve to shew, that it is not the mere knowledge of languages and sciences as such, but the intellectual use and improvement from them that renders the spirit more rational both here and after death. I have conversed with many, who flattered themselves with a belief that they should be highly accounted of in the

other world for their learning, because of their being acquainted with the ancient languages, as Hebrew, Greek, and Latin, whilst at the same time they had neglected to cultivate their minds with the useful truths written therein; whereas they appeared there as arrant novices in all sound literature, as they who were totally ignorant of those tongues; nay, some of them stupid, but yet elated with a fancied sufficiency of their superior wisdom. I have discoursed with others, who fancied that a man's wisdom was in proportion to what he retained in his memory, and therefore had furnished their own with a pretty large stock of other men's sayings; thus affecting to be rich in what did not belong to them, as not having any fund of truth in their own minds; but some of these were very dullards, others of them foolish, not being able to distinguish between right and wrong in common matters: and I have had conversation with some, who had published many things in the scientifick way, and had acquired some reputation in the world by their writings; some of these could reason about truths, whether they were such or not, and could also understand them when they turned to those that were in the light of truth; but when they turned back to their own confused dark minds, they would not receive, but rejected them; and some of them were as void of true knowledge, as the illiterate vulgar; to so little purpose of real intellectual improvement had they studied the sciences. But as to those, who, by an abuse of their scientific learning, have studied to draw arguments from it against the truths of religion, and to confirm themselves in unbelief; all they have gained by it is a trick of disputing and reasoning without rationality (however it may pass for such with the world) and of giving to error the appearance of truth by a fallacious sophistry: it is impossible for such to attain to a right understanding, whilst they adhere to the false principles they have adopted; for though by the light of truth we can detect error, yet in the darkness of error we cannot find the way to truth. Now to oppose divine truths is to shut the gate of communication betwixt heaven and our souls; and as the soil of a garden or field, however sowed with seed, cannot bring forth fruit without the fructifying influence of the sun, so neither can the rational part in man, however cultivated
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by natural knowledge, attain to wisdom without the light of heaven, which is divine truth, and the heat of heaven, which is divine love. It is matter of great grief to the angels, that so many of the learned, through the oppositions of science, falsely so called, should so far sacrifice to the pretended sovereignty of nature and natural knowledge, as to exclude all communication of divine light from their minds; on which account it is, that all such in the other world are deprived of the faculty of reasoning, and appointed to be in desert places, to the end that they may not stumble or perplex the simple, good spirits with their infidel notions and sophistry.

465. A certain spirit seemed much disturbed at his not being able to remember many things that he knew in this world, and expressed grief for the pleasure he lost thereby: but he was told, that, properly speaking, he had lost nothing, but was in possession of all knowledge that could be of any use to him; that the things which he no more remembered did not suit with his present state, and that he ought to be satisfied that he could now think and speak more perfectly than before, without having his mind depraved with gross, material ideas, which could answer no good end in the kingdom where he was at present, and where he was richly supplied with all things conducive to an eternal happy life; and moreover, that true intellectual knowledge was so far from being lessened by the removal of all material images from the memory, that the more the mind was disengaged from all such natural impediments of the outward man, the more it was at liberty to make higher advances in the contemplation of spiritual and heavenly things.

466. Different kinds of memory are sometimes represented in the other world under significant forms known only there, many things which the mind is only susceptible of here, being there imaged under visible appearances. Thus the exterior memory is there represented under the figure of a callus, or dense substance [*inſar calli*]; but the interior memory, like the medullary part of the human brain, to denote the distinction between them: they who only studied to furnish their memory here with ideas, whilst they neglected to cultivate their rational part, their callosity appears of a still harder texture, and streaked within

within as with tendons : they who in this life stuffed their memory only with fallities and figments, their callus appears rough and hairy from the confused heap and lumber therein : they who retained nothing in their memory, but what was connected with the love of self and of the world, their callus represented a glutinous consistence bordering upon ossification : they who studied to search out the divine secrets by their scientific, and more especially their philosophical investigations, with full purpose to believe nothing but what squared therewith, their memory was represented under the appearance of, as it were, a gloomy cavity, which absorbed the rays of light, and converted them into darkness : theirs who had been given to hypocrisy and deceit, was figured by a boney substance, like as of ivory, reflecting the rays of light : but as to all those who have lived in the good of love towards God and their neighbour, and in the truths of faith ; with them there is no such appearance of callosity, for their interior memory transmits the rays of light to the exterior, in which they terminate, as their proper basis or ground ; for the exterior memory is the lowest degree of order in man, and may be considered as the last residence or receptacle of spiritual and heavenly things, where they friendly join themselves to the correspondent good and truth [*bonis et veris*] they meet with therein.

467. Men who live in love towards the Lord, and in charity towards their neighbour, possess even in this life angelical understanding and wisdom, but so hidden within the recesses of their interior memory, that they are not manifested to their knowledge till they have quitted their mortal bodies ; then their natural memory becomes quiescent, or as asleep, and they awaken to their interior memory, and so successively to the angelical.

468. A few words shall here be spoken concerning the cultivation of the rational faculty in man. Genuine rationality consists in truths, not in falses [*non in falsis*]. Now truths are of three kinds, civil, moral, and spiritual : civil truths relate to judicial matters, and such as respect publick government, and, in a general consideration, justice and equity : moral truths have relation to the conduct of life with respect to societies and
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lesser connexions ; in general, to sincerity and rectitude ; and in particular, to virtues of every class : but spiritual truths relate to the things of heaven, and of the church on earth ; and in general to the good of love, and the truths of faith. There are three degrees of life in every man, see above, n. 267 : the rational part in man is opened to the first degree by civil truths ; to the second by moral truths ; and to the third by spiritual truths. But let it here be observed, that man's rational part is not opened and formed merely by his knowing such truths, but by living according to them when known, that is, by loving them with a spiritual affection, or the affection of his spirit, or, in other words, by loving justice and equity as such, sincerity and rectitude of manners as such, and good and truth as such ; whereas to love them only from external regards, is loving them for the sake of self, for one's own character, honour, or profit ; and therefore such a love, as it terminates in self, gives not a man any right to the character of rational, as such a one uses truths as a lordly master uses his servants, viz. for his pleasure or interest ; and where this is the case, they make no part of the man, nor open so much as the first degree of life in him, but only have a place in his memory, like other scientific ideas under a material form, where they unite with the love of self in mere animal nature. Hence it may appear how man becomes truly and properly rational, viz. in the third or highest degree, by the spiritual love of good and truth, or the things of heaven, and its representative the church ; in the second degree, by the love of sincerity and rectitude ; and in the first degree, by the love of justice and equity ; which two last loves become spiritual by influx of the spiritual love of good and truth from the highest degree, by joining itself to the inferior loves, and forming in them its own likeness (*).

(*) This somewhat obscure passage may be rendered more intelligible thus. There are three degrees in man corresponding to the three heavens ; and as the third or highest heaven does, as it were, sanctify the two inferior heavens by the descending influx of its celestial superior virtue, so the spiritual love of all that is good and true in man (corresponding to the third heaven) spiritualizes or sanctifies his virtues, though of an inferior class : thus, to give a cup of cold water to another, is a little thing ; but when it is the most we can do, and love is in the doing of it, the act has in it the essence of Christian charity. Tr.

469. Memory also belongs to spirits and angels in like manner as to men, and they retain whatever they hear, see, think, will, and do : hereby their rationality increases to higher degrees of improvement even to eternity, and they grow in understanding and wisdom through increasing knowledges of truth and good, as the human species here on earth. That spirits and angels are endowed with memory I have frequently been witness to, when they have given proofs of it by a recital of what they had thought and done, both openly, and also in private company with other spirits ; and I have also known some simple, good spirits, with but a moderate degree of the light of truth, advanced by the gift of knowledge to higher degrees of intellectual light, and then raised up to heaven [from the intermediate state] ; but then it must be observed, that the measure of such illumination is according to the kind of affection for good and truth they were in during their life in this world, and not beyond it ; for every spirit and angel continues to possess the same kind of affection, or a love of the same quality that he possessed in this life, in which he advances hereafter to higher and higher degrees of perfection eternally ; for there is no end to perfection there, but every good, as proceeding from an infinite cause, is capable of infinite variation and increase. That spirits and angels continue to advance to higher and higher degrees of understanding and wisdom by increasing knowledges [*cognitiones*] of good and truth, see in the chapters *Concerning the Wisdom of Angels*, n. 265 to 275 : *Concerning the Gentiles and Peoples without the Church, in Heaven*, n. 318 to 328 , and, *Concerning Infants in Heaven*, n. 329 to 345 : and that such progression is according to the quality or kind (*) of affection in good and truth, and not beyond it, n. 349.

(*) The word *gradus* in the original, here and before in this number translated *quality* or *kind*, refers to a distinction of the author (see the foregoing number) as to the three degrees in man with respect to states, and not to degrees of the same state ; which, if not kept in mind, would mislead the reader, as if implying, that the blessed in the other world did not advance in degrees of the same good begun here, in contradiction to the author's meaning, which is, that good of the same class or character in any one here, is increased in the other life by degrees *ad infinitum*, according to the quality or kind of that good, and that progression in degrees of perfection is only from good begun in this world. Tr.

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That the Condition of Man after Death is according to his past Life here.

470. That every one's life follows him to the other world, is a truth known to all that believe the Bible, which tells us in many places, that every man shall be judged and recompensed according to his deeds and works; and whosoever estimates things according to the nature of good and of truth, cannot but conclude, that a good life leads to heaven, and an evil life to hell: but the unconverted man, especially when visited with sickness, thinks otherwise concerning his future state, not being willing to believe that his lot will be according to how he has lived here, but that admission into heaven is a grant of pure favour and mercy to any one, whatever he had done in the body, provided he has but faith, which faith he considers separately from a good life.

471. From the many declarations in Scripture, setting forth that man shall be judged and recompensed according to his deeds and works, I shall here select the following: "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works," Matt. xvi. 27. "Blessed are the dead which die in the Lord: even so, saith the Spirit, that they may rest from their labours, and their works do follow them," Apoc. xiv. 13. "And I will give unto every one of you according to your works," Apoc. ii. 23. "And I saw the dead, small and great, stand before God, and the books were opened; and the dead were judged out of those things which were written in the books according to their works: and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works," Apoc. xx. 12, 13. "And behold I come quickly, and my reward is with me, to give every man according as his work shall be," Apoc. xxii. 12. "Whosoever heareth these sayings of mine, and doeth them, I will liken him

“ him unto a wise man which built his house upon a rock : and
 “ every one that heareth these sayings of mine, and doeth them
 “ not, shall be likened unto a foolish man, which built his
 “ house upon the sand,” Matt. vii. 24, 26. “ Not every one
 “ that saith unto me, Lord, Lord, shall enter into the kingdom
 “ of heaven, but he that doth the will of my Father which is
 “ in heaven : many shall say unto me in that day, Have we not
 “ prophesied in thy name, and in thy name cast out devils ; and
 “ in thy name done many wonderful works ? And then will I
 “ profess unto them, I never knew you : depart from me, ye
 “ that work iniquity,” Matt. vii. 22, 23. “ Then shall ye
 “ begin to say, We have eaten and drunk in thy presence, and
 “ thou hast taught in our streets : but he shall say, I tell you,
 “ I know you not whence ye are : depart from me all ye workers
 “ of iniquity,” Luke xiii. 26, 27. “ I will recompense them
 “ according to their deeds, and according to the works of their
 “ own hands,” Jer. xxv. 14. “ Thine eyes are open upon all
 “ the ways of the sons of men, to give every one according to
 “ his ways, and according to the fruit of his doings,” Jer. xxxii.
 19. “ I will punish them for their ways, and reward them
 “ their doings,” Hof. iv. 9. “ According to our ways, and
 “ according to our doings, so hath he dealt with us,” Zach. i.
 6. Our Lord, in his predictions of the last judgment, makes
 mention only of works, and declares that they who have done
 good shall enter into life eternal, and they who have done evil
 into everlasting fire, Matt. xxv. 32 to 46 ; and also in many
 other places, where he speaks of the salvation, and the con-
 demnation of man. Now it is evident, that works and deeds
 are man’s outward life, manifesting the principle of life within
 him.

472. But by deeds and works here, we do not mean such
 considered only in their external form, but according to what
 they are internally ; for it is allowed by all, that every act and
 deed of man must proceed from his thought and will, otherwise
 it would be no better than the movement of a piece of mecha-
 nism ; but what we call a man’s act or deed, is an effect which
 has its cause and principle in the human mind, and may be said
 to be the thought and will of a man expressed or represented in
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an external form ; consequently, as is the thought and will, which give being and life to the act, such is the quality of the act ; if the former be good, so is the act or deed ; but if evil, then such is the deed or work likewise, however they may both have the same outward form. A thousand men may do the same act, so like in appearance, as not to admit of distinction, and yet the act of every one of them may be different in quality, through the difference in the will, or motive of the doer. Thus for example, in the act of dealing justly and faithfully with one's neighbour ; one may discharge this office, as to the outward part, for the credit and reputation of passing for an upright man ; another, for the sake of lucre and worldly advantage ; a third, with a view to recompense ; a fourth, from some particular attachments of friendship ; a fifth, through fear of the law, loss of character, or employment ; a sixth, in order to bring some over to his party ; a seventh, that he may gain credit for an opportunity of deceiving afterwards to greater temporal benefit, and so on : but all such apparent honesty and justice, however good as to the external act, is entirely void of it, or contrary to it, relatively to the party, and to principles, as not being done for the sake of truth and justice, but from the love of self and of the world, to which they sacrifice even the semblance of virtue, as it may serve their turn, as an imperious master uses his slaves, merely in subserviency to his interest, and the gratification of his passions, and turns them off when they can no longer answer these purposes. On the other hand, the same external acts of justice and fidelity towards their neighbour are done by such as are principled in these virtues ; some from the obedience of faith, as being enjoined by the authority of God's Word ; others from a religious conscience ; some from charity towards their neighbour ; and some from love to the Lord, having a sincere affection for justice, truth, and goodness of every kind, as proceeding from him, and partaking of his divine nature. Now as the acts of these persons are from the source of a good internal principle, so are they properly and truly good works ; for it is the quality of the thought and will, as observed before, that determines their distinction and kind, and without which they are no better than mere mechanical

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movements.

movements. Thus much may suffice to shew what is meant by deeds and works in the Scriptures.

473. As works and deeds derive their nature from will and thought, so consequently from love and faith, and are of the same quality with them; now whether we say the love or will of a man, or the faith or thought of a man, it amounts to the same, for what he loves, that he wills; and what he believes, that he thinks; and if he loves what he believes, then he wills and does it according to his power. That love and faith appertain to the willing and thinking, and are not extraneous to them, is allowed by all, as the will has its fire from love, and thought its light from faith, so that to think wisely is to have the mind or thoughts enlightened by the truths of faith. Thus every wise man thinks and wills the truth, or, in other words, believes and loves it (261).

474. But we are to observe here, that it is the will that properly constitutes the man, and thought no farther than as it issues from the will, and that deeds or works proceed from both; or, which comes to the same, that love constitutes the man, and faith only so far as it springs from love, and that works proceed from both; consequently, that will or love is the man himself, for that which proceeds belongs to the source or principle it proceeds from: now to proceed from a thing, is to be produced by it in a proper form or mode of operation, for the sake of manifestation (262). It is an obvious conclusion from the premises, that what is called faith, separated from love,
has

(261) That as all things in the universe, which exist according to their nature, bear relation to good and truth, so in man, to will and understanding, n. 803, 10122; and that, because his will is the recipient of good, and his understanding of truth, n. 3332, 3623—9300, 9930. Whether we say truth or faith, it comes to the same, because they are correlatives like good and love, n. 4353, 4997, 7178, 10122, 10367. Hence it follows, that the understanding is the recipient of faith, and the will of love, n. 7178, 10122, 10367. And as the understanding of man is receptive of faith in God, and the will of love to God; so man, by faith and love, may be joined to God, and he that is capable of being joined to God by love and faith, cannot die eternally, n. 4525, 6323, 9231.

(262) That the will of man is the essence of his life, as being the receptacle of love or good; and that his understanding is the existence [form] of his life from thence, as being the receptacle of faith or truth, n. 3619, 5002, 9282. Therefore, that the life of the will is the principal life of man, and that the life of the under-

has no reality of faith in it, but is only a notional thing void of all spiritual life: in like manner, works, that proceed not from love, have no virtue or life in them, and consequently are dead works; and as to whatever appearance of life they may have from an evil love and a false faith, it is in Scripture deemed and stiled spiritual death.

475. It is farther to be noted, that the whole man stands represented in his deeds or works, and that his willing and thinking, or his love and faith, which are the principles of his inner man, are not complete till they are imaged in the works of his outward man, as being the ground or limit in which they terminate; and without such termination or fixedness, they are but vague, uncertain things, without residence or body. To think and will without acting, where power is not wanting, may be compared to a candle shut in a close vessel, where it is soon extinguished; or to seed sowed in the sand, where it loses its prolifick virtue, and perishes; whereas to think and will, and thence proceed to act, is like the same candle set in a proper place diffusing its light around it; or to seed sowed in good ground, where it thrives and ripens into a flower or tree. Who does not know, that to will, and not to act when one may, is the same with not willing; and to love, and not do good when opportunity serves, is not to love, but only to fancy that one loves, and but as the phantom of a thought, which vanishes into nothing: whereas love or will is the very life and soul of action, and forms to itself a body (or makes itself substantial) by operation: just so it is with the spiritual body, or the body of a man's spirit, which is formed of that which proceeds from

understanding is from thence, n. 585, 590, 3619—10109, 10110, as light issues from fire or flame, n. 632, 6314; consequently man is man from will, and its sequent understanding, n. 8911, 9069, 9071, 100-6, 10109, 10110.* That every one is amiable and estimable for the good that is in his will and understanding jointly; and that to have a good understanding, and no good will, is a contemptible character, n. 8911, 10076. That the condition of man after death is according to the state of his will and mind (or understanding) as formed thereby, n. 9069, 9071, 9386, 10153. That therefore the condition of man after death is according to his love and faith resulting therefrom; and that matters of belief called faith, which are not joined with love, then vanish into nothing, as not being in nor of the man, n. 553, 2364, 10153.

a man's

a man's love or will (*), see above, n. 463. In a word, the works of a man are the image and likeness of himself (263).

476. We have here seen what is meant by that life which remains with every one after death, viz. that of his love and faith, not only in their principle, but act, consequently in deeds and works, as these are the product of all that appertains to love and faith in every one.

477. There continues a ruling love in every one after he has left this world, which changes not its particular kind even in eternity; and though he may be said to have many affections, yet they all have relation to the principal one, and co-operate with it, as many ingredients in one compound. All the operations of the will, which accord with the ruling passion, bear the name of loves; and these are both interior and exterior, some of them are immediately connected with the principal or ruling passion, some mediately, and many of them subservient to it different ways; but, considered collectively, form, as it were, one kingdom or government in man in their different offices and places; and though a man knows nothing of their order and arrangement in this life, yet something of it is manifested to him in the other, for according thereto is the direction of his thoughts and affections there; to the heavenly societies,

(*) This hint of our author starts a subject to the mind no less important, than of new and curious consideration, viz. how the spiritual body, which we shall have in the other world, is formed in this life from the affections, qualities, and properties of the spirit acquired here, even (if the comparison may be allowed) as the shells of certain animals are formed from the juices transpiring from the body of the animal within: if so, as is the nature, qualities, and properties of the spirit of a man here, such will be those of his spiritual body hereafter. Qu. If this is not to be understood in Scripture as meant by the resurrection-body? N. B. Let all such as are in love with true beauty, be heedful what spirit they are of. Tr.

(263) That the interior things of a man's spirit communicate themselves by influx to the outward man, and subsist therein, as in their ground and limit, n. 634, 6239, 6465, 9216, 9217; and that they not only successively pass into the outward, but also have therein a simultaneous subsistence, and in what order, n. 5897, 6451, 8603, 10099. That so spiritual things have a connexion and form in natural things, n. 6828. That deeds or works are their ultimate form, n. 10331. Therefore to be judged and recompensed according to works or deeds, means the same as according to all things appertaining to love and faith, or to the will and thoughts of man, as these form the essence and quality of such works, n. 3147, 3934, 6073, 8911, 10331, 10333.

if

if his prevailing love consists of heavenly affections ; and to the infernal societies, if it consists of infernal affections. That all the affections and thoughts of angels and spirits have a direction or extension to some particular societies, see above, in the chapter *Concerning the Wisdom of the Angels*, as also in that which treats *Of the Form of Heaven, with respect to the Conso-ciations and Communications therein*.

478. But what has hitherto been said on this subject is of deep consideration ; in order therefore to render it more intelligible and plain to all, I shall here adduce some experiences, by way of illustration and confirmation, to shew, first, that every man's ruling love or will continues after death to be his essential self. Secondly, that his particular character or quality for ever remains according thereto. Thirdly, that every one, whose prevailing love is spiritual and heavenly, goes to heaven ; and that every one, whose prevailing love is sensual and mundane, and as such contrary to all that is heavenly, goes to hell. Fourthly, that all faith, which has not heavenly love for its root, vanishes into nothing after death. Fifthly, that operative love is that only which continues with him, and constitutes his true life.

479. That every man's ruling love or will continues after death to be his essential self, has been evidenced to me by full experience. The universal heaven is distinguished into different societies according to their different degrees in the good of love respectively ; and every spirit that is exalted to heaven, and so becomes an angel, is first conducted to that society, which is in the same love with himself ; and when he is joined to it, he is, as it were, at home in his proper self : this he becomes immediately sensible of, and enters into intimacy with his friendly associates. When he leaves them at any time to make an occasional visit elsewhere, it is with a kind of reluctance, and he always feels an attraction to the society of those with whom he is in the closest fellowship of the same love. In this manner consociations are formed in heaven ; nor is it otherwise in hell, according to their infernal loves. That both heaven and hell consist of societies distinguished and ranked according to their respective different loves, see above, n. 41 to 50, and n. 200 to

212 : and that it is every one's love that constitutes his proper self after death, may further appear from hence, that every thing is then removed or taken from a man that does not accord with his ruling love ; thus all adventitious evil and false is removed from the good, as not agreeing with his governing principle ; and every apparent good and truth from the man of evil principle ; that so every one may be wholly and consistently in that love, which is the ruling power of his life : and this separation is effected when a spirit advances to his third state, of which in what follows. Now when this has taken place, the spirit has always before his eyes the object of his love, which way soever he turns himself, see above, n. 123, 124. All spirits are led by those who have hold of their affections, even as they list ; and though the former know it, they have not power to resist, but are drawn as with a strong cord : I have often seen the experiment made, whether they would resist the attraction, and found they could not. The case indeed is much the same with men in this world, who are under a strong influence of the prevailing affection, and the leading of others who have hold thereon ; but the same operates still with greater strength when they become spirits in the other world, as then they are not subject to the counteraction of any other passion, which may lay a restraint on their inclinations. The thesis at the head of this article is further confirmed by what frequently happens in the conversation of spirits in the other world. Thus, where any one does or says in company what is agreeable to the prevailing love of some particular spirit, the latter appears to be of an expanded, pleasant, and lively countenance ; but when any thing is done or said in opposition to such love, his countenance presently changes, and is obscured, and at length becomes totally invisible, as if he were not present. On my shewing some amazement at this, as a thing unknown in this world, it was told me, that the like thing happened to the spirit of man in this world, which, upon conceiving an aversion to another, became invisible to him (*). That every spirit is one and

(*) This passage is of difficult comprehension, but from other parts of the author's writings seems to mean thus, viz. that the spirits of men in this life (if they

and the same with his ruling love, is evident from his earnestly coveting and appropriating to himself all things relative and corresponding, and his rejecting all things contrary thereto; just as the spongy root of a plant attracts and imbibes those juices which favour its peculiar kind of vegetation, and repels the others; or as the brute animals are led by a native instinct to chuse only that particular kind of food which is suitable to their nature: so every love is supported by that which is congruous to its nature, an evil love by that which is false, and a good love by truths. Accordingly, I have sometimes seen good spirits apply themselves to instruct such as were evil, upon which the latter left them with speed, and went to their fellows to feast on folly suited to their taste; and also when good spirits have been discoursing together upon divine truths, to which those of their own class listened with attention and delight, that such as were of a contrary disposition appeared quite heedless and unconcerned. In the world of spirits there is an appearance of highways or roads, some of them as leading to heaven, others to hell, and every one of them to some particular society therein: the good spirits take those that lead to heaven, and to such societies therein respectively as possess the same particular good love with themselves, nor do they see the other ways; but the evil spirits take those that lead to hell, and to such particular societies therein respectively as best suit with their own depravity and corrupt affections, neither do they see any of the other ways, or, if they do, they go not in them. These appearances of ways in the spiritual world correspond to verities and falsities [*veris et falsis*] and accordingly truth and error are signified by *ways* in the Scripture (264). These proofs from experience confirm

they are in good agreement) are visible to each other, otherwise not: and though this be not known to us here, whilst we think in or according to nature, yet it is not more to be wondered at than that our spirits, even whilst connected with these bodies, should at the same time communicate with spiritual societies in the other world without our knowing it; and yet it is founded on nothing less than Scripture evidence, that spiritual Christians have in this life fellowship with "the general assembly and church of the first-born, and an innumerable company of angels, and the spirits of just men made perfect," Heb. xii. 22, 23. Tr.

(264) That *way, path, street*, &c. signify truths leading to good, as also errors leading to evil, n. 627, 2333, 10422. That to prepare the way signifies to fit or dispose

confirm what was said before from reason, viz. that every man after death is one and the same with his ruling love or will, which are synonymous terms.

480. That man also continues for ever in the same will or predominant love that he takes with him into the other world, has been confirmed to me by many convincing proofs: it has been granted to me to converse with some that lived above two thousand years ago, whose lives and manners are transmitted down to us in history; and they in all things answered the characters therein given of them, and as to the ruling passion that influenced their actions: others I have conversed with that lived above seventeen hundred years ago, in like manner characterized in history, with others that lived above four centuries ago, others above three, and so on; and they were all found to answer the description given of them, and to possess the same predominant affection as in this life, only with this difference, that their delight was placed in the correspondences of those things which they were passionately fond of here. I was told by the angels, that the predominant affection did not change in eternity, and that because every one was the same with his governing love, and therefore to deprive a spirit of that would be to deprive him of his being: the angels farther assigned this reason for it, viz. that man was no longer capable of being reformed by instruction after death, as in his life-time here; and that because his ultimate plane or ground, which consists of natural knowledges and affections, was then quiescent, and could no more be opened, as not being spiritual, see above, n. 464: and that upon this ground or basis, as a foundation to a house, the interior things of the human mind rested, and had their fixedness; therefore a man could not change his settled affections after this life, no not in eternity. The angels greatly wonder, that man should be so ignorant of his being essentially one and the same with his predominant love, and that so many can trust for their salvation to a mere inoperative faith in immediate, unconditional mercy, however they have lived, not

dispose the mind for the reception of truth, n. 3142. To make known the way, when spoken of the Lord, signifies to instruct in truths leading to good, n. 10564.

knowing

knowing that the divine mercy is mediate, or through the use of means, particularly that of resigning ourselves to the divine leadings both in time and for eternity, and that they only are under the divine leadings who eschew evil, and chuse the good; and moreover, that the Gospel faith is a sincere affection for the truth proceeding from that divine love, which is the Lord's own gift.

481. *That the man who is influenced here by divine and spiritual love goes to heaven; and he who is under the dominion of carnal and worldly love, without any thing of the heavenly, spiritual life in him, goes to hell*, has been evidenced to me by all whom I have seen taken up into heaven, and cast into hell, all they of the former class being in the first, and all those of the latter class, in the second of those loves. Now it is the essential property of heavenly love to love goodness, truth, and justice for their own sake, and to be led thereby to the practice of them, which is the true heavenly life, as herein consists the love of God and of our neighbour, for these duties themselves bear to us the relation of neighbour (265): but it is the property of carnal [*corporeus*] and worldly love to love goodness, truth, and justice, not for their own sake, but the sake of self, and as the means of procuring to ourselves the glory, honour, and gain of this world. All such, as having no regard to the Lord and their neighbour in what they do, turn virtue into vice; and, whilst they appear in the garb of truth and justice, are inwardly

(265) That in the highest sense of the word, the Lord (considered in his Humanity) is our *proximus*, or nearest neighbour, as deserving our love above all things. Now to love the Lord, is to love all that proceeds from him, as bearing his image, and consequently all good and truth, n. 2425, 3419, 6706, 6711—8123. That to love good and truth, as proceeding from him, is to live according thereto, and that this is properly to love the Lord, n. 10143, 10153—10578, 10648. That every man and society, as also our country, the church, and in an universal sense, the whole kingdom of the Lord is our neighbour, and that to do good to them, according to their different relations, is to love our neighbour, n. 6818 to 6824, 8123. That also moral good or sincerity, and civil good, which is justice, are our neighbour; and to act sincerely and justly, from the love of sincerity and justice, is to love our neighbour, n. 2915, 4730, 8120, 8121, 8122, 8123. Therefore, that charity to our neighbour extends through the whole life of man, n. 2417, 8121, 8124. That the doctrine more particularly insisted on in the ancient church was the doctrine of charity, and that this constituted a great part of their wisdom, n. 2417, 2385, 3419, 3420, 4844, 6628.

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guilty

guilty of hypocrisy and deceit. As every one's life is thus estimated according to the quality of his love, therefore all, at their first arrival in the world of spirits, undergo a scrutiny with respect to the state of their affections, and are classed with those of similar dispositions either for heaven or hell; and after having gone through their first and second states, are separated so as to see and know one another no more, for then every particular difference in their loves within becomes signified accordingly in the form of the body, the features of the face, and the sound of the voice, so that the exterior part is a correspondent image and likeness of the interior. Thus, such as are in corporeal and earthly loves, appear gross, dark, or black, and deformed respectively; but such as are in heavenly loves, appear lively, shining, fair, and beautiful; nor is there less difference in their minds and intellectual capacities, for as the former are stupid and foolish, so the latter are intelligent and wise: also when permission is given to inspect the interior state and frame of the affections and thoughts of those who are in heavenly love, some of them appear in the form of a shining light, some of a flame colour, and such of them as are nearest to sense, beautifully variegated like rainbows; whilst the same in such as are of gross, corporeal affections, present a black appearance, and in such as are subtle and malicious, a resemblance of a dusky, fiery redness, whilst the more external state of their minds appears of a dismal hue and aspect; for it is to be noted, that both the inmost and outermost states of the mind, and its operations in the spiritual world, are at times, by divine permission, represented by visible appearances. These here last mentioned see nothing in the light of heaven, for that is to them as darkness, and that so terrifying to their inward sight or understanding, as to affect them with madness; wherefore to avoid it they hide themselves in dens and caverns, of a depth proportionate to their degree of false from evil [*falsa ex malis*]. But they, on the other hand, who are in celestial love, the farther they advance into the light of heaven, the more clearly they see all things, and the more beautiful do all things appear to them; and what is still more, the brighter and deeper is their understanding and wisdom. Again, they who are in
gross

gross corporeal affections cannot live in the heat of heaven, which is celestial love, but only in the heat of hell, which is the love of unmercifulness to all that are not obsequious to them; for contempt of others, enmity, hatred, and revenge, are the elements and comfort of their lives, whilst they know not what it is to do good to others from any thing of benevolence; and when they do any apparent good, it is from an evil principle, and to an evil end. And, lastly, they who are of this class have no use of respiration in heaven, for when any spirit comes thither, he gasps as if in an agony; whereas they who are in the celestial love, the farther they advance into heaven, the more free is their respiration, and the more complete is their enjoyment of life. From the foregoing observations we cannot but infer, that celestial and spiritual love is heaven in man, as carrying with it the signatures of all heavenly things; and that gross, corporeal affections are hell in man, as bearing the image and superscription of all things hellish. Thus much may serve to confirm the foregoing thesis, That he who lives under the influence of celestial and spiritual love goes to heaven, and that he who is governed by a sensual and earthly love, without any principle of heavenly life in him, goes to hell.

482. *That no faith abideth with man, that does not spring from heavenly love.* The truth of this has been manifested to me so abundantly, that were I to relate the whole of what I have seen and heard concerning this matter, it would fill a volume; and from which I can testify, that they who live to the world and to sense, without any affection for spiritual things, neither have nor can have true faith; whilst that which passes with them for such, is no better than natural science, or a faith of persuasion, which they make subservient to their inclinations and wishes. I have known many such, who fancied themselves possessed of true faith, who, after some free communication with such as were really in the faith, were brought to confess that they had no right faith, and that mere assent to divine truths delivered in the Scriptures was not a saving faith, but only the love of it from a spiritual principle joined to good life, and a willing obedience thereto: and it was likewise demonstrated to them,

them, that the persuasion which they called faith, was but as the light in winter, which, being destitute of genial heat, had not the power of communicating the vital warmth of vegetation to the torpid earth : and not only so, but this glimmering light of their faith of persuasion, when penetrated by the rays of celestial light, is extinguished, nay, turned into darkness, which so far obscures and confounds their intellectual faculties, that they become, as it were, mad with folly ; and therefore the light of divine truth from the Word and sound doctrine is withheld from them, and they are left to that false judgment which best suits with their evil life : for there all join themselves to, and, as it were, incorporate with their own proper loves, and the delusions that are suited thereto, and then become haters of the truth, as inimical to the principles they have adopted. This I can testify to from the whole of my experience, as to the things of heaven and hell ; that all Solifidians, who had professed the doctrine of being saved by faith alone, after having led wicked lives, are all in hell ; I having seen several thousands of them cast in thither : concerning which see my little work, intitled, *Of the last Judgment, and Babylon destroyed*.

483. *That love in act, or operative love, is that which remains with man, and consequently is the proper life of man.* This proposition follows from what has been here advanced from experience, as its proper inference ; and also from what has been said above concerning works and deeds. Now love in act or exercise, is the same with work and deed.

484. It is to be remembered, that all outward acts and works appertain either to the moral or civil life, and comprehend all the duties of sincerity and rectitude of manners relative to the former, and all the duties of justice and equity relative to the latter ; and the love they proceed from as their principle, is either celestial or infernal : the works and acts both respecting moral and civil life are celestial or heavenly, if they are done from a heavenly love ; for then they are of the Lord's doing in us, and by necessary consequence are good ; but if the same works are done from an infernal love, then are they also of an infernal nature. Now infernal love is the love of self and of the world, and such works, as proceeding only from man's self

or

or fallen nature, are in themselves evil, because man considered singly in himself is nothing but evil (266).

That the Delights of every one's Life are changed after Death to Things corresponding thereto.

485. That the ruling affection or love continues with man for ever, has been shewed in the preceding article; and that the pleasures or gratifications of that love are changed in the other world to things corresponding thereto, will in this place be made appear. By being changed into correspondences, is meant into such spiritual things as correspond to their natural exemplars or types; and the reason of such change arises from man's different condition of existence; as, whilst in this natural world, he is in a terrestrial body, and when removed to the spiritual world, he is clothed with a spiritual body. That both angels and men appear in a perfect human form, and have spiritual bodies in the other world, see above, n. 73 to 77, and n. 453 to 460; and what is signified by correspondence between spiritual and natural things, n. 87 to 115.

486. All the delights belonging to man have relation to his ruling love; for what gives him pleasure but that which he loves, and what the greatest but that which he loves most?

(266) That it is the property of man in fallen nature to love himself above God, and this world above heaven, and to think lightly of his neighbour compared to himself, and consequently, that he is a lover of self and of the world, n. 634, 731, 4317. That this property is innate in man, and is essential evil, n. 210, 215, 731, 874, 875—10284, 10286, 10731. That from this innate property of man all evil and false proceed, n. 1047, 10283, 10284, 10286, 10731. That the evils which proceed from this selfish property in man, are contempt of others, enmity, hatred, revenge, cruelty, and deceits, n. 6667, 7372, 7373, 7374, 9348, 10038, 10742. That so far as self in man prevails, so far the good of love, and the truth of faith, are either rejected, extinguished, or perverted, n. 2041, 7491, 7492, 7643, 8487, 10455, 10743. That propriety, or the selfish property in man, is hell within him, n. 694, 8480. That the apparent good which man does from the principle of selfishness, or as his proper own, is not real good, but real evil, n. 8478.

Now these pleasures are as various as the different kinds of love, or as many in number as there are men, spirits, and angels; for the predominant affection is not exactly similar in all respects in any two of them; and therefore it is, that no two have exactly the same face, for the face is the image of the mind in every one, and in the spiritual world it is a true index of the predominant affection. There is also an infinite variety in their particular pleasures and gratifications, as well in those that are successive, as in those that are simultaneous; and yet these particular different pleasures in every one are all relative to the governing love, nay, are so many ingredients in it, and as such make one with it; and as all particular delights in every individual are relative to the predominant affection, so the general kinds of affection in all, both in heaven and hell, correspond in each to one universal love, viz. to the love of the Lord in heaven, and to the love of self in hell.

487. As to the kind and quality of those spiritual delights, into which those that are natural and peculiar to every one here are changed after death, this can only be known from the doctrine of correspondences; which teaches in general, that all things natural have their correlative spiritual correspondents; and in particular, the kind and quality of such correspondents; consequently, he that is an adept in this science, may judge concerning his own state after death from the knowledge of his own prevailing love, and the relation it bears to that universal love before-mentioned, to which the inferior loves are subservient and relative in their several classes: but they that are under bondage to the government of self-love cannot know it, because they take delight in it, and call their evil good, and the false [*falsa*] (*), wherewith they confirm themselves in their

(*) It is with reluctance that we find ourselves obliged, both here and in other parts of this translation, to render the words *falsum* and *falsa* literally as substantives; but there is no help for it, as our language affords no other word that so fully expresses the opposite to truth. The word error reaches not the full sense, as signifying mistake in judgment, or a deviation from some particular truth, rather than the contrary principle; and falsity denotes the negation of truth in this or that instance, as likewise falsehood, but not the direct contrary to truth abstractedly considered; and therefore some few authors have complied with the necessity of using the words false and falses in the sense here given them, though not so agreeable to custom and grammar.

delusion,

delusion, they call truth; and yet, were they but willing to take advice from men wiser than themselves, they might be set right in this matter, but such willingness is wanting in them: so great is the infatuation of self-love, as to shut the ear to the voice of wisdom. On the other hand, they who are influenced by heavenly love are receptive of instruction, and learn to know both their innate evils, and their propensities to them from those truths which make them manifest; for by the light of truth shining from the good principle, we may discover evil and the false belonging to it; but in the darkness of evil we see not the good and its truth, nay, all such as are blind men that grope at noon-day as in the night; nay, like owls, chuse the darkness (267) rather than the light, see n. 126 to 134. I have been confirmed in this truth by experience communicated from the angels, who immediately detect every stirring of imperfection (*) in themselves (as sometimes happens to them) and likewise all malignity in the unhappy spirits that are in the intermediate state or world of spirits, though such spirits see not their own evils, being so far gone in depravity, as not to know what is meant by the good of heavenly love, or conscience, or disinterested justice, or to be subject to the Lord; but, on the contrary, deny the reality of these things. What has been laid down in this article, is to the end that man may examine himself, and from the things he most delights in come to the knowledge of his predominant love, and thereby be able to form a judgment (according to his skill in the doctrine of correspondences) concerning his future state.

(267) That darkness in the Word signifies (by correspondency) falses [*falsæ*] and thick darkness or blackness, the falses of evil, n. 1839, 1860, 7688, 7711. That the light of heaven is darkness to those that are evil, 1861, 6832, 8197. That they who are in hell are said to be in darkness, as being in the falses of evil, concerning which, see n. 3340, 4418, 4531. That by the blind in Scripture, are signified those who are in falses, and refuse instruction, n. 2383, 6990.

(*) It is highly credible, if not absolutely certain, from the distance betwixt finite and infinite, that even the highest of created beings have in them something of defect, which may be called relative evil; and this in order to preserve in them a due sense of humility, and of their dependence on their infinitely perfect Creator and Benefactor; but in order to this end, they must be conscious at times, of such imperfection, defect, or evil, and yet in a way consistent with their happiness and free will.

488. How the pleasures of this life in every one are changed after death into their figurative representations, may be learned from the doctrine of correspondences ; but as that science as yet remains a secret, I shall illustrate the matter by some examples. All that are in the principle of evil, and have confirmed themselves in opposition to the truths of religion, and more especially by their disbelief of the Scriptures, all such avoid the light of heaven, and hide themselves in dark caverns and the clefts of rocks, and that because they hated the truth, and loved the false, which corresponds to darkneſs, as represented by such hiding places (268), wherein they take pleasure : nor is it otherwise with the insidious and subtle, who had addicted themselves to the deceitful works of darkneſs in this world, who, in like manner, hide themselves in caverns and obscure corners in the other, where they whisper to one another in the dark ; for such sort of concealments correspond to those clandestine doings in which they had taken pleasure. They who had applied themselves to the study of the sciences merely for the sake of being accounted men of learning, priding themselves in what they could from their memory relating thereto, whilst at the same time they had neglected to cultivate their minds with knowledge useful for life ; such take delight in sandy places, which they prefer to the most pleasant fields and gardens, as the former correspond to the use they had made of such studies. Such as had employed much of their time and pains to acquire a speculative knowledge in the doctrines of their own and other churches, without applying such knowledge to practical use, avoid improved and well-cultivated places, and chuse their habitations among rocks, and in stony ground. All such as had set up nature in the room of God, and had sacrificed to their own prudence, and by various political stratagems had advanced themselves to worldly riches and honours, devote themselves in the other world to the study of the magical arts, the end of which is to profane and confound the divine order in God's works. They who had indulged themselves in making false

(268) That the hole and cleft of a rock signifies in Scripture the obscurity and false of faith, n. 10582 ; because rock signifies faith from the Lord, n. 8581, 10580 ; and stone the truth of faith, n. 114, 643, 1298, 3720, 6426, 8608, 10376.

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applications of divine truths to the gratification of their passions, take delight in places of an urinous smell, as such correspond to that kind of profanation. They that were infected with a sordid avarice have their abode in cells, where they take pleasure in such filth and stench as come from swine and corrupted meats. Such as lived in sensual pleasures, and made their belly their God, become enemies to all cleanliness, and find their gratification in ordure, as spiritual filthiness answers to filthiness of the flesh. They who had habituated themselves to commit adultery dwell in as nasty brothels, having the strongest antipathy to all purity and chaste connexions. The cruel and revengeful delight in cadaverous smells, and inhabit hells adapted to their savage dispositions: and so with others in like manner, according to their respective qualities.

489. But the delights of life in those who lived here in heavenly love are changed into correspondences of a heavenly nature from the celestial sun, in the light of which are formed representations of the divine properties and qualities in the angels of such exquisite beauty, as ravish their minds and senses with unspeakable delight; whilst the same light, which illuminates their intellectual part with the knowledge of divine truths, images to their external sight the things that correspond thereto. That the appearances in the heavens are outward visible signs of things inward in the angels appertaining to their faith and love, and consequently to their understanding and wisdom, has been shewed before in the chapter *Concerning Representatives and Appearances in Heaven*, n. 170 to 176; and also in that which treats *Of the Wisdom of the Angels*, n. 265 to 275. As I have produced some examples from experience in confirmation of the matter in hand, and to illustrate what had been advanced doctrinally, so I proceed to farther instances in respect to these correspondent heavenly pleasures which succeed to the natural ones in those who live here in celestial love. They who have loved divine truths and the sacred writings with an inward affection, or from the affection of truth, have luminous dwellings in the other world upon eminences which have the appearance of mountains, where they continually enjoy the light of heaven:

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they are strangers to the darkness of our nights in this world, and are blessed with a perpetual spring, whilst delightful scenes of meadows, corn fields, and vineyards are represented to their view ; the splendour, like as of precious stones, beautifies their houses, and through windows, as of pure chryſtal, they behold ravishing prospects ; and whilst these external objects entertain the outward ſenſe, ſo do they at the ſame time convey an inward delight to their minds from the correspondent relation they bear to the divine truths within them, which they had received from God's word. They who, upon their firſt receiving the doctrines of Chriſtianity, applied them to practical uſe, and made them the rule of life, are in the third or inmoſt heaven, and enjoy the delights of wiſdom above others : in every object they ſee ſomething divine, and though the objects themſelves are without them, yet the divine correſpondence that is in them, does by a ſecret influx affect their minds, and fill them with bleſſed ſenſations, ſo that from the joy within them all things appear pleaſant without them, and, as it were, to live, ſmile, and play, of which ſee above, n. 270. They who have taken pleaſure in ſtudying the ſciences, ſo as to render them ſubſervient to uſeful intellectual improvements, and to impreſs their minds with a deeper ſenſe of divine things, the rational delights of ſuch are changed in the other world into ſpiritual delights, as ſublime attainments and discoveries in the knowledges of good and truth : ſuch have their dwellings in beautiful gardens, curiouſly adorned and diverſified with flowers, plants, trees, walks, porticos, &c. The flowers and trees alſo are varied every day, ſo affording freſh entertainment to the ſenſes, and gratifying both the mind and eye with new ſucceſſions of delightful ſcenes, whilst at the ſame time they exhibit inſtructive emblems of divine things, from which, by their ſkill in the doctrines of correſpondences, they continually draw freſh ſupplies of matter for their ſpiritual-intellectual improvement and delight (270).
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(270) That garden, grove, and plantation, ſignify intellectual knowledge, n. 100, 108, 3220. That therefore the ancients celebrated their religious worſhip in groves, n. 2722, 4552. That flowers and flower gardens ſignify ſcientific truths, n. 9553.

They who saw God in all things as their creator, upholder, and governor, and considered nature only as his instrument in subserviency to spiritual uses, and had confirmed themselves in this belief, these are in cœlestial light, which gives transparency to every thing they behold, and by different variegations forms therein such beautiful representations of divine things, as gives unspeakable pleasure to their intellectual sight. Their houses glitter with adamantine splendour; and I was told that the walls thereof were as chrystal, and of like transparency (exhibiting also fluent representations of divine things with unceasing variety) and that because such transparency corresponds to a mind in illustration from the Lord, and totally freed from all shadow of doubting, and from every impurity from the love of natural things. These, and innumerable other things, are related by those who have been in the [third] heaven; and moreover, that they have seen and heard there things which none else ever saw or heard. Such as had acted with openness and simplicity, and made no secrets of their thoughts, as far as the relations of civil life allowed of it, strictly adhering to the rules of truth and justice from a divine principle, they appear in heaven with lucid faces, representing, as it were, in visible forms the thoughts and dispositions of their minds, whilst their speech and actions express the reality of their affections; and therefore they are beloved above others: whilst they are speaking there seems to be, as it were, obscurity upon their countenances; but when they have done, what they have delivered appears legibly and in full light signatured on their faces; and as the things about them correspond to those within them, so do they represent them in so striking a likeness, as to make them plainly understood by others. Such spirits as had been accustomed to subtlety and clandestine dealings avoid coming near them, and are seen to creep away like serpents as soon as they spy them. Such as held adultery in horror, and lived chastly in conjugal love, stand in the heavenly order and form above others, and therefore appear in beauty and the bloom of youth with particular distinction;

n. 9553. That herbs, grafs, and lawns signify the like kinds of knowledge, n. 7571. That trees signify perceptions and knowledges, n. 103, 2163, 2682, 2722, 2972, 7692.

the delights appertaining to their love are inexpressible, and go on increasing to eternity; for all the joys of heaven communicate by influx with it, as being that love which is derived from the conjunction of the Lord with heaven, and with his church on earth, and in a general sense from the conjunction of good and truth, which constitutes heaven in common, and in every angel in particular, see above, n. 366 to 386. In a word, the delights of those here mentioned are not to be described in words: but what has been said of the corresponding delights enjoyed in heaven by those who have lived here in celestial love, falls very far short of their number.

490. Thus much may suffice to shew, that the pleasures of every one in this life become changed after death into such as correspond to them in the spiritual world, the principal love continuing the same in every one to eternity; whether, for instance, it be that of conjugal love, the love of justice, sincerity, goodness, and truth, the love of scientific knowledge, the love of intellectual knowledge and wisdom, and so on; and the pleasures which flow from them, as streams from their fountains, continue with them in like manner, but are augmented in proportion to the difference between natural and spiritual.

Of Man's First State after Death.

491. There are three states which man goes through after death, before he enters into heaven, or hell; the first respects his exterior part; the second his interior; and the third is his state of final preparation. These states man passes through in the world of spirits; however, there are exceptions, as some are immediately after death taken up into heaven, or cast into hell; of the former class are they who are regenerated, and so prepared for heaven in this world, and that in so high a degree, as to need only the putting off all their natural impurities with their bodies; these are immediately carried by the angels into heaven, and some such I have seen so conveyed thither within an hour after their departing this life. On the other hand, such as have been internally evil under the mask of externally apparent

parent goodness, and so have filled up the measure of their iniquities by hypocrisy and deceit, using the cloak of goodness as a means whereby to deceive others; these are immediately cast into hell; and this I have seen to be the case with some within an hour after their death, and in particular one such, who had been a hypocrite and deceiver above others, cast in thither with his head downward, and his feet upward; and others in a different manner. There are also some who are committed to caverns immediately after their decease, and so separated from others in the world of spirits, but afterwards released, and remanded thither by turns; such are they who, under civil pretexts, dealt fraudulently with their neighbours: but the forementioned are very few compared to the many classes of those who are detained in the world of spirits, in order to their preparation for heaven or hell, according to the established order of the divine œconomy.

492. As to the first state before mentioned, or that which respects the exterior, this, man enters upon immediately after death. Every one's spirit has belonging to it properties exterior and interior; the former are those by which he governs and accommodates the corporeal functions in this world, more especially the face, speech, and bodily gestures, according to his social connexions; the latter are proper to his will and free thoughts, which are seldom made manifest by the face, speech, and outward behaviour, man being accustomed through education and example to counterfeit friendship, sincerity, and benevolence, and to conceal his true thoughts even from his infancy. Hence it is, that so many learn the external practice of morality and good manners, however different they may in reality be within, and so, mistaking custom for principle, know not themselves, nor enter into any examination concerning the matter.

493. The first state of man after death nearly resembles his last in this life, and he is much the same in the external operations of his mind; nay, he still retains the like face, speech, and inclinations, and also the like dispositions with respect to moral and civil life, insomuch that he knows no other than that he is still an inhabitant of this world, unless he seriously reflects

on the things that present themselves to him, and on what was told him by the angels, on his resurrection, of his being a spirit, n. 470. Thus one life is progressively continued to another, and death is only the passage between them.

494. As such is the state of man's spirit immediately after his departing this life, he is consequently known in the other world by such as were his friends and acquaintance in this, not only from his face and speech, but also from the sphere of his life, and that on the first approach. When any one there thinks intensely of another, and is impressed in his mind and memory with his likeness, and certain particulars of his life [having at the same time a strong desire to see him] the person so thought of becomes immediately present to him as if sent to him: and this comes to pass from the nature of the spiritual world, where thoughts are mutually communicated at any distance, and where space is very different from what it is here, see above, n. 191 to 199; by which means such as pass from hence thither are readily known by their friends, relations, and acquaintance; and they converse and associate together after the manner of their former connexions: I have often heard their mutual congratulations on the occasion of these meetings. It is common for husband and wife to meet thus, and to abide together for a longer or shorter time, accordingly as they agreed in this world; but if they had not lived together in conjugal love, which is union of minds from a heavenly principle, after some short stay they are separated: but if they had lived in variance and hatred, it is not unusual for them to break out into strife and quarreling, even to fighting; but, nevertheless, they are not totally separated before they enter upon their second state, concerning which hereafter.

495. As the life of men newly become spirits is so like to their natural life in this world, and as they are at first strangers to their new state, without knowing any thing more of heaven and hell than what they have learned from the letter of Scripture, and their preachers; therefore after wondering for some time at their being clothed with a body, and possessing every sense as in this world, and also at their seeing things under the like appearance as before, they find themselves urged by a desire
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of knowing what and where heaven and hell are : upon which they are instructed by their friends in things relating to eternal life, and are conducted to various places, and different societies, and some into cities, gardens, and beautiful plantations, and more particularly to see magnificent buildings, as such external objects suit with the present external state of their minds. Then they are led to inspect those interior sentiments and ideas which they had in this life concerning the state of souls after death, and concerning heaven and hell, not without indignation to think of their own past ignorance, and also that of the church in relation to these important subjects. Almost all in the world of spirits are desirous to know whether they shall go to heaven or not, and the greater part judge in favour of themselves as to this particular, especially such as had lived by the external rules of morality and civil obligation here ; not considering that both good and bad do the same to outward appearance, as also do many good offices to others, and in like manner go to church, hear sermons, and bear a part in the publick worship ; not reflecting that these external acts, and this outward form of worship avail nothing in themselves, considered separately from the disposition and principle of the worshipper, and that it is the interior or inner man that stamps the character and value upon the outward work and form ; but scarcely one in a thousand knows what is meant by the interior, and even after being taught it, place all in the words and bodily service ; and such is the greater part of those, who at this day pass from the Christian world into the other life.

496. The new comers are tried as to their qualities by the good spirits, and that according to various ways ; for in this their first state the bad speak and act, to appearance, like the good, and that from having kept up an outward moral deportment in the world, in conformity to the laws of government and the rules of society, to preserve character and the praise of men, for the sake of worldly advantage ; but the internally bad spirits are particularly distinguished from the good by this among other signs, viz. that they eagerly attend to what is said of things without them, but give little attention to inward and spiritual truths. They are also known from turning themselves frequently

frequently to certain points of the compass, and from taking the ways that lead thereto when left alone, both of which are marks in the other world of the particular kind of love that influences and directs them.

497. All spirits, on their leaving this world, are indeed in fellowship with some particular society either in heaven or hell ; but so only in their inner man or ground, which is not manifested to others, whilst they are occupied in the exterior mental faculties and exercises [such as border on the senses or outward life] for external things cover and hide what is internal, especially in those who are rooted in evil, but hypocritically good in the outward life ; but afterwards, when they enter upon their second state, the outward is quiescent, and what was inward is made manifest.

498. This first state of man after death continues to some for days, to some for months, and to others for a year, but rarely for longer to any one, though to all differently, according to the agreement or disagreement between their interior and exterior ; for in the spiritual world they must be brought into correspondence and consent ; as it is not allowed there for any to think and will one way, and to speak and act another, but every one must be an express image of his thoughts and affections, or to appear outwardly as he is inwardly ; and therefore the external state or province of the spirit must first be so manifested and regulated, as to serve for a correspondent plane or ground to the internal.

Of the Second State of Man after Death.

499. The second state of man after death is called his interior state, as he then passes into the more recondite things of his mind, or of his will and thoughts, whilst the more external functions of it, as exercised in his first state, are then quiescent or dormant. Whoever carefully attends to the lives, words, and actions of men, may soon find that every one has both his exterior and interior thoughts and intentions ; thus for example, the man of civil connexions and manners forms his judgment
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of others by what he knows of them by character and conversation; and though he should find them to be far otherwise than men of probity and worth, yet he does not speak and behave to them according to his real sentiments of them, but with something of seeming respect and civility: and this is still more strongly exemplified in the behaviour of persons addicted to dissimulation and flattery, who speak and act quite contrary to what they think and mean; and also in hypocrites, who can talk of God, of heaven, and spiritual things, and also of their country, and neighbour, as if from faith and love, when at the same time they have neither the one nor the other, and love none but themselves. This evinces that there are thoughts in the same mind of two different complexions, the one interior, and the other exterior, and that it is common for men to speak from the latter, whilst their real sentiments in the interior are contrary thereto; and that these two arrangements of thoughts are of distinct and separate apartments in the mind, appears from the pains such persons take to prevent those that are interior from flowing into the exterior to manifestation. Now man was so formed by his original creation, that both these were as one by correspondence and consent, as is the case now with the good, who both think and speak what is good and true; whereas in the evil the interior and the exterior are divided, for they think evil, and speak good, thus inverting the order of things, whilst the evil is innermost, and the good outermost, the former exercising rule over the latter, and using its services for temporal and selfish ends, so that the seeming good which they say and do is corrupted and changed into evil, however the undiscerning may be deceived by its outward appearance. On the other hand, they who are in the good principle stand in the divine order of God's creation, whilst the good in their interior flows into the exterior of their minds, and thence into their words and actions. This is the state in which man was created, and thus they have communication with heaven, and have the Lord for their leader. Thus much may serve to shew, that man thinks from two distinct grounds, the one called the interior, the other the exterior; and when we speak here of

his thinking, we include likewise his faculty of willing, as his thoughts are from his will, neither can they exist separately.

500. When willing and thinking are considered under their particular distinctions, then by the will is also to be understood the affection or love, with the particular pleasures annexed to it, as these also have relation thereto, as the subject in which they inhere; for what a man wills, that he loves and takes pleasure in, and so reciprocally, what he loves and takes pleasure in, that he also wills: and by thought is meant that operation of the mind by which a man confirms and fixes his affection or love, it being the form of the will made manifest in the light of the understanding. This form of the will may be considered under various relations to the spiritual world, and is properly the spirit of a man.

501. It must be noted, that man is to be estimated according to what he is inwardly, and not according to what he is outwardly only, and that because his interior things appertain to his spirit, which is the proper life of man, and is that which animates his body; and therefore accordingly as man is in his interior, such he remains for ever; whereas exterior things, as appertaining to the body and its senses, are separated after death, so much of them only remaining (and that in a quiescent, dormant state) as may serve as a plane or ground to his interiors, as was shewed before in the article treating of the memory retained by man after death. Hence it may appear what properly belongs to man as himself, and what not; thus for example, the good that bad men speak and do from their exterior thought and will, is not their proper own, but only that which proceeds from their inner man, or the ground of the heart.

502. After that man, now become a spirit, has gone through his first state, which is that of his exterior thoughts and will, he passes into his second or interior state, and this he enters upon insensibly, which resembles that of a man in this world, who, finding himself at liberty from every restraint and dissipation, recollects himself, and enters into the most secret recesses of his soul. Now in this state of introversion, when he thinks freely from his inmost disposition and affections, he is properly himself, or in his true life.

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503. When a spirit is in this state of thinking from his will, consequently from his ruling affection or love, thought and will in him appear so much one and the same, that he seems only to be in the exercise of the latter: and the case is nearly the same when he speaks, only with this difference, that then he is not without some little fear of betraying the whole of his affections, and that through a habit contracted in this world from the reserves practised in ordinary conversation.

504. All without exception enter into this state in the other world, as proper to spirit, for the former is assumed and practised in accommodation to society and transactions in this world; and therefore, though it remains with man for some time after death, yet it is not long continued in, as not being suitable to the nature of a spirit, for the following reasons: First, Because a spirit thinks and speaks from the governing principle of life without disguise, see article *Concerning the Conversation of Angels*, n. 234 to 245; nay, the same is the case of man in this world, when he enters into his inmost self, and takes an intuitive view of his outward man, in which kind of survey he sees more in a minute than he could utter in an hour. Secondly, Because in his conversation and dealings in this world, he speaks and acts under the restraint of those rules which society has established for the maintenance of civility and decorum. Thirdly, Because man, when he enters into the interior recesses of his spirit, exercises rule over his outward economy, prescribing laws thereto, how to speak and act in order to conciliate the good will and favour of others, and that by a constrained external behaviour. These considerations may serve to shew, that this interior state of liberty is not only the proper state of the spirit of a man after death, but even in this life.

505. When a spirit has passed into his second or interior state, it then appears outwardly what manner of man he had been in this world, as he now acts from his proper self; thus if he had been a wise and good man before, he now manifests still higher degrees of rationality and wisdom in his words and actions, as being freed from those corporeal and earthly embarrassments which had fettered and obscured the inward operations of his mind, whereas the bad man evidences greater folly than

than before, for whilst in this world he fashioned his external behaviour by the rules of prudence, in order to save appearances; but not being under the like restraints now, he gives full scope to his insanity. A bad man, that apes the manners and behaviour of a good one, is nothing better than a neat vessel well covered, but replete with filthiness; and answers to that comparison of our Lord: "Like unto a whited sepulchre, which indeed appears beautiful outward, but is within full of dead mens bones, and of all uncleanness," Matt. xxiii. 27.

506. All who in this world lived uprightly, and preserved a good conscience, walking in the fear of God, and in the love of divine truths, applying the same to practical use, seem to themselves as men awaked out of sleep, and as having passed from darkness to light, when they first enter upon their second or interior state; they think from the light of pure wisdom, and they do all things from the love of goodness; heaven influences their thoughts and affections, they are in communication with angels; and they love and worship the Lord from the very principle of life: for they have entered into the holy of holies, in which the true worship consists, and is to them and in them a service of perfect freedom, such is the state of those hereafter, whose life here has been according to the Gospel of Christ. But very different is the condition of those, whose lives have been contrary thereto, and therefore have denied the Lord in their works, however they may have confessed him with their lips; all such, when they enter upon their interior or second state, and so are set free from outward restraints, appear as infatuated and mad in all they say and do; for being now under the full uncontrolled dominion of their evil lusts and passions, they commit all iniquity with greediness, as contempt of others, mockery, hatred, revenge, and blasphemy, and some of them are crafty and malicious to a degree exceeding belief; in a word, they appear wholly destitute of rationality, though wise in their own conceits: they are sometimes, during short intervals, restored to their external state, together with the remembrance of these flagrant enormities; at which some of them seem ashamed, and to confess their madness; but others are void of all shame. Some of them also appear indignant, that they are not suffered

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to continue in their former exterior state ; when it is told them, that this would prove to their detriment ; for that they would go on to commit the same things in a clandestine manner, would do evil under the appearance of good, and defraud the simple-hearted by their dissimulation, till by degrees they waxed as wicked openly, as they were inwardly, and so increased their condemnation and wretchedness.

507. The spirits of this state appear outwardly such as they were inwardly whilst in this world, and also publicly declare the things they had spoken and done here in private, and endeavour to repeat the same without regard to decency and character ; and this is permitted, that they may be known to the angels for what they are. Thus their hidden things are made manifest, and their secret things declared openly, according to those words of the Lord : “ There is nothing covered, that shall not be revealed ; nor hid, that shall not be made known. “ Therefore, whatsoever ye have spoken in darkness, shall be heard in the light, and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops,” Luke xii. 2, 3. “ I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment,” Matt. xii. 36.

508. The condition of the evil in this state respectively cannot be described in a few words, as every one’s infatuation there, is according to his particular concupiscence : from the following examples we may form some judgment of the rest. They who had been absorbed in self-love, so as not to attend to the good uses of their respective offices and functions, but discharged them only with a view to their own estimation and honour, appear more stupid than others ; for in proportion to the degree of self-love in any one is his distance from heaven, and consequently from wisdom : but they who to the evil of self-love had added crafty devices, and by means thereof advanced themselves to worldly honours, they associate themselves to the worst of spirits, and addict themselves to the magical arts, which are profane abuses of the divine order, by means of which they molest and vex all that pay them not honour ; the practising of insidious wiles, and to kindle strife and hatred yield
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them the highest pleasure; they burn with revenge, and long for nothing more than to tyrannize over all that submit not to their will; and all these wicked passions they gratify as far as their evil associates give them assistance; nay, so far does madness hurry them on, as to make them wish to scale heaven, either to subvert the government of the holy kingdom, or to cause themselves to be worshipped for gods therein. Such of this class as were of the papal church are more mad than the rest, as vainly thinking that they have power over heaven and hell, and can forgive sins at pleasure: some of these arrogate to themselves divine honour, and exalt themselves into the place of Christ. Such diabolical persuasions spread darkness and distraction upon their minds; they are indeed similar in both the fore-mentioned states, but in the latter of them they totally lose their reason. As concerning their madness, and their ensuing lot, something shall be particularly said in a little piece, intitled, *Of the Last Judgment, and Babylon destroyed*. As to those who in this world ascribed all creation to nature, and so in effect denied a God, and consequently all divine truths, such herd together in this state, calling every one a god who excelled in subtlety of reasoning, and giving him divine honour. I have seen some such in their conventicle worshipping a magician, holding conferences concerning nature, and behaving more like brute beasts than human creatures, and among them some who were dignitaries in this world, and had the reputation of being learned and wise, and others of a different character. From thus much we may gather what they are, the interior of whose minds is shut against divine things, as theirs is, who receive no influx from heaven through looking up to God, and a life of faith. Now let every one judge from himself, what sort of creature he should be, were he to live without regard to laws both human and divine, and without all external restraints arising from fear in respect to life, character, honour, advantage, and the pleasures resulting therefrom. However, the madness of those before mentioned is so far restrained by the Lord, as not to break all bounds of uses, for even a use arises from every one of them, evil as they are; for in them the good spirits see the odiousness of evil, and what man is, separate from the divine direction

tion and leadings. Another use is, that all evil is so collected into a visible body, and that all apparent good and truth, which served them only for a cover to their malignity, is taken from them, and they so left to their own evil, and the false issuing from their evil, that they may be totally disqualified for all society with the good, and fitted for their own place: for no one is allotted to his portion in hell before evil and the false from evil have taken full possession of him, and that because it is contrary to the laws of the other world to have the mind so divided, as to think and speak one way, and to have the will set the contrary way; but every evil spirit must think and speak there from the false of his own evil or proper affection, as he did in this world, when under no constraint or restraint; and that because the affection or love is the same with the will, and the will is man's proper self or nature, which is formed according to his life in this world, and never forsakes him, as it is not to be reformed by any power of thinking, or knowledge of the truth in the next.

509. As bad spirits in this their second state are given to evils of all kinds, so do they frequently suffer severe punishment. Now punishments in the world of spirits are manifold, and they are inflicted on all alike without respect of persons, had he been a king, or the meanest servant; for sin carries its suffering with it by necessary conjunction, and consequently, he that is in evil is also in the pain of evil; nevertheless, no one suffers there for the evils he had committed in this world, but for those which he is in, loves, or does in the other; for it comes to the same, whether we say, they are punished for past or present sins, as every one after death returns to the state of his own life, and consequently into all the evils belonging to it: for the spirit of a man is the same that it was in the body, see n. 470 to 484. The reason of inflicting punishment here, is because the fear of it is the only means of suppressing evil in those on whom exhortation, instruction, conscience, or regard to character have no influence, but they act solely from the bent of their nature, which can only be awed and restrained by punishment. On the other hand, the good spirits suffer no punishment, and though they had done evils in this world, yet they make no part of them in the

the other ; and it is also given them to know, that the evils which they had done, were of another kind or nature, and not of set purpose and determined opposition to the truth, nor from any other bad disposition than what was derived to them from their parents, or which they were infligated to commit by the urgency of some blind passion, when they forsook their inward guide.

510. Every one betakes himself to that society to which his spirit belonged in this world, for every man in this life was joined to some society in spirit, either to an infernal or cœlestial one, the bad to the former, and the good to the latter, see n. 438 ; and after some successive experiments with respect to other societies after his departure hence, he is at last conducted to his own, which he joins himself to. An evil spirit, when in his interior state, gradually turns towards the particular society he belongs to, till at length he fully faces it, and that before his state of preparation for it is quite finished ; and when this is effected, he casts himself into hell, to join his proper companions : his manner of casting himself thither has the appearance of one falling down headlong from a precipice with his feet upwards ; and the reason of such appearance is, because he had inverted the order of things in himself, by having loved the infernal, and rejected the cœlestial. Some evil spirits in this their second state go in and out of hell by turns, but appear not to be cast down in the manner just now mentioned, as when in full preparation for their final abode there : they have also sometimes, when in their external state, a sight of the society they had fellowship with in spirit, when in this world, to give them to understand, that they belonged to the infernal kingdom even in this life, though they were not at the same time in a like condition with those that are actually in hell, but only with those that were in the world of spirits on their way to it ; of whose condition, in respect to the infernal spirits, something shall be said hereafter.

511. The separation of the evil from the good spirits takes effect in this second state, for they are both together in the former state ; for spirits, whilst they are in externals, are in the same condition of state as in this world, the bad with the good,
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and the good with the bad ; but it is otherwise when they are in their internals, and so entirely under the dominion of their own nature and will (*). It is an usual way for them to be led round the other societies in a wide circle, and to be exhibited to the good spirits in their proper form and aspect, on which the good spirits all turn their backs to them, and the evil spirits, on their part, do the same to them, with their faces towards such infernal societies as they respectively belong to, and are appointed for ; not to mention many other ways by which this separation is conducted.

Of the Third State of Man after Death, which is the State of Instruction for those that go to Heaven.

512. The third state of man, or of his spirit, after death, is the state of instruction, which is appointed for those that go to heaven, and become angels ; but not for those that go to hell, as such are not in a capacity of instruction, and therefore their second state is their last, and answers to the third in others, as it terminates in their total change into that prevailing love which constitutes their proper principle, and consequently into a conformity to that infernal society with which they have fellowship. When this is accomplished, their will and thoughts flow spontaneously from their predominant love, which, being infernal, they can only chuse the evil and false, and reject all that apparent good and truth which before they had adopted, solely as means subservient to the gratification of their ruling passion. On the other hand, the good spirits are introduced from their second into their third state, which is that of preparation for heaven by the means of instruction ; for none can be qualified

(*) Some capital error plainly appears to have crept into the text in this place, to the causing of a manifest contradiction in the sense, and to an important doctrine of the author, as discovered and explained to us in other parts of his writings : it was therefore thought proper to leave these four lines untranslated.

for heaven, but through the knowledges of spiritual good and truth, and their opposites, evil and false, which can only come from previous instruction. As to good and truth in a civil and moral sense commonly called justice and sincerity, these may be learned from the laws of nations, and from conversation in virtuous company; but spiritual good and truth, as ingrafted principles in the heart, are only received by the teachings of a divine light: for though they are literally set forth in the Scripture, and the doctrines of the Christian churches founded thereon, yet they only gain the efficacy of a vital principle from a celestial influence manifesting itself in a conscientious obedience to the divine laws, as promulgated in the written word, and that in respect to the divine authority of them, and not from selfish and worldly motives; then a man is in the heavenly life, or in heaven, even whilst in this world. But in order to this, he must first be taught, that there is a God, a future state, a heaven and hell; and that God is to be loved above all things, and his neighbour as himself; and that the Holy Scriptures are the rule of faith, together with other rudiments of the Christian religion, without which a man attains not to that spiritual understanding and will, which are the proper recipients of the heavenly influx and divine wisdom. Thus the spirituality of religion is by vital influence from the Lord, which, when received into the heart of man, enters even into all his moral and civil virtues, and sanctifies them also, as being done from and to the Lord; so that all the common offices of life, proceeding from this divine source or principle, are so many effects of the spiritual life; and as every effect partakes of the nature of its efficient cause, so it makes one with it.

513. The angels appointed for instructors are from several societies, but chiefly from such as are in the north and the south, as their understanding and wisdom more particularly consist in the distinct knowledges of good and truth. The places set apart for instructing are towards the north, and are various, well-ordered, and divided, according to the particular classes of the disciples to be instructed in heavenly things, that so all may have their proper portion according to their particular capacity and genius respectively. These places extend far and wide in
a circular

a circular form, and thither are led by their divine guide, the good spirits that are to receive their instruction, after having passed their second state in the world of spirits, but not all of them, as some of their number received their full instruction in this world, and so were here prepared for heaven by the Lord, and are conducted thither another way; some immediately after death, some after a short stay with the good spirits in the world of spirits, in order to be defecated and purified from some impurities contracted in their thoughts and affections from the honours and riches of this world; and some not till they have undergone vastation (*), which is performed in subterraneous places called the lower earth [*terra inferior*] where some pass

(*) The words *vastatio* and *vastati*, as here used by our author, with respect to good spirits, and more particularly in his large work, intitled *Arcana Coelestia*, are difficult to translate by any single words in the English language: those of purgation and purification, or the physical terms, depuration and defecation, come the nearest to what he means by *vastatio*, viz. a kind of refining or separating discipline, by which a spirit, whose radix or principle is good, is cleansed from those stains and pollutions, which it had contracted in its passage through this naughty world, and as yet hinder its fitness for heaven. Some who have a bigoted aversion to every doctrine indiscriminately that is held by the Romish church, and not adopted by the Protestants, will doubtless be offended at one so nearly bordering upon purgatory as this before us; but that we cannot help: it is for men of more enlarged minds, to seek out and embrace truth wherever they find it; nor is a pearl the less valuable, because it has lain among rubbish. In a word, it is the doctrine of a Romish purgatory, as stuffed with absurd figments, and the gainful superstitions introduced into it by the priests, that is to be repudiated, and not that of a state of purification after death, which, as it is consonant both to the goodness of God, and to our most rational ideas of a future happy state, so is it no less comforting to the mind of the serious Christian: for few, I think, are so well satisfied with their condition and state of acceptance at the time of their departure hence, as to think themselves entirely meet for the kingdom of heaven, so it cannot fail to minister great consolation to their spirit, to believe that the Lord hath appointed a state hereafter, wherein every thing that hinders shall be removed out of their way to the heavenly inheritance. But the word vastation [*vastatio*] relates also to evil spirits, and, in such application of it, signifies the divesting them of that seeming good which they might derive from mere outward nature or practice, and used as a cover to the predominant evil principle within, and therefore to be done away by this vastation or purgatory discipline, that they may be wholly in their own proper principle, and so fitted for the kingdom to which they belong. Thus both the good and the evil spirits become entirely their real selves without any foreign admixture. N. B. The word [*vastatio*] will be translated by that of vastation in the following notes, and wherever else it may occur; but as the participle *vastati* literally translated *vastated* would sound more harsh to an English ear, the word divested will be used in its place.

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through a very painful discipline; such in particular as had confirmed themselves in gross errors, whilst at the same time they led good lives: for false doctrines, confirmed by reasonings into a belief of them, stick very close to the mind, and must first be discussed and discharged from it, before truths can be clearly perceived and gain admission. But concerning vastations, and the different ways whereby they are effected, much has been related in the *ARCANA COELESTIA*, from which some particulars are extracted in the note here referred to (271).

514. All that are in the places set apart for instruction have distinct habitations; for every one, in respect to his interior state, is in communion with that heavenly society to which he is to be joined; and therefore, as the heavenly societies are all according to a heavenly form and order (see above, n. 200 to 212) so are the places where these instructions are held; and therefore, when

(271) That vastations are appointed in the other world, or that they who pass from hence thither are divested of all that does not properly belong to them, n. 698, 7122, 7474, 9763. That good spirits are divested as to fables, and evil spirits as to truths, n. 7474, 7541, 7542. That the good spirits are divested of the earthly and mundane infections which they had contracted in this life, n. 7186, 9763; and likewise of all evil and false adhering to them, that so they may become receptive of all good influxes from the Lord, n. 7122, 9331. That without such a separation none can be qualified for the kingdom of heaven, n. 6928, 7122, 7136, 7541, 7542, 9763. That all are thus prepared before their exaltation thither, n. 4728, 7090. That without such preparation, admission into heaven would be attended with danger, n. 537, 538. Of the state of illustration, and of the joy of those who have passed through their vastation for heaven, and their reception there, n. 2699, 2701, 2704. That the region appointed for vastations is called the lower earth, n. 4728, 7090. That it is situated directly under the feet, and surrounded with infernals; a description of it; n. 4940 to 4951, 7090. From experience, n. 699. Vastations of the infernal kinds, what, n. 7317, 7502, 7545. That such of the evil spirits as are employed in the vastations of the good, do afterwards fear and shun them, and have an aversion to them, n. 7768. That such infections and vastations are different according to the different adherence of evil and false, and continue according to their difference in quality and degree, n. 1106 to 1113. That some are willing to undergo vastation, n. 1107. That some are divested through fears, n. 4942. Some through infections from the evils they were chargeable with in this world, and through anxiety and remorse of conscience for the same, n. 1106. Some through spiritual captivity consisting in ignorance, and a withholding from them the light of truth joined to a strong desire of knowing it, n. 1109, 2694. Some in their sleep; and some in a middle state betwixt sleeping and waking, n. 1108. That they who place merit in works, seem to themselves as hewers of wood, n. 1110. Others differently, in many various ways, n. 699.

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they are seen from heaven, they appear from thence as a heaven, of a lesser form : they extend in length from east to west, and in breadth from south to north, but appear of less breadth than length. The order of classes is as follows : foremost are they who died infants, and were educated to their early part of youth in heaven, and after such their first tuition in infancy, are appointed hither by the Lord for instruction in knowledge. Behind these are the places for the instruction of those who died adults, and who in this world were in the affection of truth from the good of life. Next to them are such as had professed the Mahometan religion, led a moral good life, believed in one God, and acknowledged the Lord for his prophet, who, after death, finding no help to be had from Mahomet, go to the Lord, and worship him, and acknowledge his divinity, after which they are instructed in the Christian religion. Behind these more to the north are the places appointed for the instruction of the various Gentiles, who had led a good life according to the religion they professed, and that from a conscience agreeing thereto, and so practising what is just and right from an inward law, and not merely in obedience to civil institutes. All such are soon brought to the knowledge of and belief in the Lord through the means of instruction ; and the more so, as it is a fundamental of their creed, that God is visible in a human form. These are the greater number [of the appointed for heaven] and the best of them are from Africa.

515. But all are not instructed in the same manner, nor by angels of the like societies : such as were educated in heaven from their infancy, are instructed by angels of the two interior heavens, as not having imbibed dangerous errors [*falsa*] from false principles of religion [*ex falsis religionis*] nor defiled the spiritual part with the pollutions of worldly honours and riches. They who died in their adult state, are, as to the greater part of them, instructed by the angels of the lowest or first heaven, as being of an order better suited to their capacity than the former, who are of too interior a wisdom for their recipiency in their present state. The Mahometans are instructed by angels, who had been of the same religion in this world, and afterwards

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converted to the Christian ; and the Heathens in like manner by their angels.

516. All instruction there, is by way of doctrines drawn from the written Word, and not from the Word itself separately from the doctrinal form. Thus for example : The Christians are instructed from such heavenly doctrines as are most adapted to the internal or spiritual sense of the Word ; others, as the Mahometans and Gentiles, from such as are most adequate to their capacity and genius, and may lead them to the spiritual life by the way of a Christian morality in a sort conformable to the best and most sublime of their own moral precepts.

517. The way of conveying instruction in the other world differs from that on earth, inasmuch as truths there are committed, not to the memory, but to the life ; for the memory of spirits is in their life's principle, and they receive and imbibe only what is conformable thereto, for spirits are so many human forms of their own affections. As the nature of spirits is such, therefore they are continually inspired with an affection for truth for the uses of life ; for the Lord has so ordered it, that every one should love the uses that accord with their particular gifts and qualities ; which love is likewise heightened by the hope of their becoming angels ; for in heaven all particular and singular uses have relation to the general use or good of the Lord's kingdom, and may be considered as so many parts of one whole, so that the truths which they learn are both truths and the uses of truths conjunctly : thus the angelical spirits are prepared for heaven. The affection or love of truth for the purposes of use is insinuated into them many ways not known in this world, more particularly by various representations of uses under such delightful forms as affect both their minds and senses with unspeakable pleasure, so that when any spirit is joined to the society for which he was prepared, he then enjoys life most when he is in the exercise of its proper uses (272). Hence it may appear,

(272) That every good receives its joy and delight [*suum jucundum*] from and according to uses, and that their particular qualities are reciprocal, n. 3049, 4984, 7038. That the angelical life consists in the goods [*in bonis*] of love and charity, and accordingly in the exercise of uses, n. 453. That the Lord, and his angels from him, have respect only to the ends or uses of things in man, n. 1317, 1645, 5844.

pear, that not the ideal knowledge of truths, as things without us, but an implantation of them in the affections and life for the purpose of uses, is that which qualifies for the kingdom of heaven.

518. There were certain spirits who had flattered themselves in this world, not only with the expectation of going to heaven, but also of being received there with particular marks of distinction on account of their learning, and for their great scientific knowledge in the Scriptures and the doctrines of the several churches, supposing this to be wisdom, and that such as themselves were meant by those in Dan. xii. 3. "They that be wise shall shine as the brightness of the firmament." These were consigned over for examination, whether their knowledge resided in their memory only, or was carried also into practical use. There were others who possessed a genuine affection for truth, for the sake of spiritual use and improvement, who, after they had passed through their course of instruction, were received into heaven, and given to know the cause of splendor there, viz. that it was divine truth (which is the essence of light in heaven) in use, which use is the plane or ground that receives the rays of that light, which it converts into various splendors; whereas they whose knowledge resided only in their memory for the purposes of reasoning about truths, and oftentimes to confirm their belief in error; such not being in the light of heaven, but self-exalted through their pride of knowledge into a fancied superiority above angels; these, in order to cure them of their vain conceit, were introduced into the first or lowest heaven, as though to be joined to some society there; but upon their first entrance, the brightness of the light struck them with dimness; their minds were perturbed and confused, and they gasped for breath like dying persons; and upon feeling the heat of heaven (which answers to heavenly love) they were tormented with inward excruciating pains, and immediately cast down from thence; so learning by experience, that it is not knowledge, but

5844. That the kingdom of the Lord is the kingdom of uses, n. 453, 696, 1103, 3645, 4054, 7038. That the service of the Lord consists in the exercise of uses, n. 7038. That according to uses in man, such is his quality and distinction, n. 1568, 3570, 4054, 6571, 6934, 6938, 10284.

life

life influenced by knowledge that qualifies for the angelical state : whilst the former, considered in itself alone, is but as a foreign plant ; but the latter as a tree of life in the midst of paradise.

519. After that the angels are duly prepared for heaven in the places before described, which comes to pass in a short time, as spiritual minds are of quick comprehension, they are then clothed in angelical garments, which, for the most part, are white as of fine linen, and conducted to the way which leads up to heaven, and delivered to the guardian angels there ; after which they are received by other angels, and introduced to different societies, where they partake of various delights : after this every one is led by the Lord's guidance to his particular proper society, and this by various ways, sometimes direct, sometimes otherwise, not known to any of the angels, but to the Lord only. Lastly, When they are come to their own society, their inmost thoughts and affections [*interiora illorum*] open and expand themselves, which meeting with the like returns of cordial sympathy from their fellow-angels, they are immediately known and received by them with a joyful welcome.

520. I am led here to mention a memorable particular concerning the ways which lead from the places before mentioned to heaven, through which the novitiate angels pass thereto : there are eight such, two from every place of instruction, the one of which ascends to the east, the other to the west : they who are appointed to the Lord's celestial kingdom [the third heaven] take the eastern way ; but they who are appointed to his spiritual kingdom [the second heaven] take the western way. The four ways which lead to the former kingdom are beautifully planted with olive and other fruit bearing trees of various kinds ; the other four leading to his spiritual kingdom, with vines and laurels ; and this from correspondency, as vines and laurels correspond to the affection of truth and its uses ; and olives and fruits, to the affection of good and its uses.

That

That no one is appointed for Heaven by an immediate [arbitrarious] Act of Mercy.

521. They who are not rightly instructed concerning heaven, and the heavenly life in man, are apt to suppose, that admission into heaven is by a particular grant of favour and mercy in behalf of certain persons who are in a particular belief, and have the privilege of a peculiar election through our Lord's intercession in their behalf; and some, that all men may be saved by an arbitrary will, without respect to meetness or qualification, nay, even the very devils: but all such are utter strangers to the nature of man, viz. that he is identically one and the same with his life's principle, and that this is one and the same with his predominant love, not only with respect to his interior, but also to his exterior life, for the latter is only the external form, in which his will and intellect manifest themselves in visibility and effect; and therefore, that man is wholly according to his love or ruling passion, see above, n. 363: nor do they understand, that the body lives not from itself, but from its spirit, and that the spirit of a man is his affection; and that his spiritual body is no other than his affection in that human form, in which he appears after death, see above, n. 453 to 460. Ignorance, as touching these things, leads many to think, that salvation is nothing more than a mere gratuitous act of favour and good pleasure, called mercy, without any respect to means or qualification.

522. Something shall here be said concerning the divine mercy: and this is no other than the divine compassion towards all men, to the end that they may be saved, abiding with every one, and never departing from him; and therefore all may be saved, whom it is possible to save, but that only in the way of divine means. These are revealed to us in the Scriptures, and are called divine truths, teaching us by what kind of life salvation is attainable; and by these truths the Lord, who is loving to every man, directs all in the way to heaven, and imparts to

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them a principle of life, provided they refrain from evil, but otherwise they are not receptive of his gift, for evil hinders. This is that pure mercy of the Lord to every one that walketh not in the ways of evil, and which abides with him from infancy to the end of his days here, and forsakes him not in eternity; but not such an immediate arbitrary kind of mercy, as some falsely suppose, by which all may be saved, however unrighteously they had lived.

523. The Lord never does any thing contrary to order, for he is himself the fountain of it, and the divine truths proceeding from him are the laws of it, by which he conducts the salvation of men, and to which an immediate or arbitrary mercy, with means and fitness in the subject of it, would be a manifest contrariety. Divine order is heaven in man, which he had perverted by disobedience to its laws, or to divine truths; and therefore must be reduced by the pure mercy of the Lord by divine truths to the same order from which he had fallen, and as far as he recovers this state, so much of heaven he receives here, and becomes meet to be a partaker of its joys hereafter; thus he receives all from mere mercy, but not by an immediate unconditional act of it (273).

524. If men might be saved by immediate, arbitrary mercy, then all would be saved, even the devils, nay, in that

(273) That divine truth proceeding from the Lord constitutes order, and that divine good is the essence of it, n. 1728, 2258, 8700, 8988. That therefore the Lord is the fountain of order, n. 1919, 2011, 5110, 5703, 10336, 10619. That divine truths are the laws of order, n. 2247, 7995. That the universal heaven is disposed by the Lord according to his divine order, n. 3038, 7211, 9128, 9338, 10125, 10151, 10157; and receives its form from thence, n. 4040 to 4043. That as far as any one lives according to the divine order, or in good according to divine truths, so much of heaven he receives into himself, n. 4839. That man by creation was a form of the divine order as a recipient of it, n. 4219, 4220, 4223—10150, 10472. That man by birth inherits not good and truth, but only evil and false, and consequently is in contrariety to the divine order; therefore he is born in mere ignorance, and must be born again, or regenerated by divine truths, that so he may be restored to order, n. 1047, 2307, 2308—10286, 10731. That when the Lord regenerates man, he disposes all things in him according to the form of heaven, n. 5700, 6690, 9931, 10303. That all evil and false is contrary to order, and that such as are therein are governed by the Lord not as regulars, but irregulars, n. 4839, 7877, 10778. That it is impossible for any one that is in the evil principle to be saved by an immediate, instantaneous act of mercy, as this would be contrary to the divine order, n. 8700.

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case, there would be no such place as hell; for seeing that the Lord is all mercy, love, and goodness, it would be nothing less than denying his nature, to say, that he could save all men immediately if he would, but is not willing; whereas it is declared in his Word, that the Lord willeth not the death of a sinner, but that all should be saved.

525. The greater part of those, who pass into the other world from Christendom, retain the belief, that they are to be saved by an immediate act of mercy, and accordingly they implore it; but upon examination it is found, that they have no other idea of the happiness of heaven than by admission into it as a place of all delights (without considering the necessity of preparation and fitness for it) thus shewing their ignorance as to the nature of heaven and heavenly joys; upon which it is told them, that the Lord denies entrance into heaven to no one, and that if they desire it, they may not only be admitted, but stay there: accordingly some that were so desirous were admitted, but no sooner did they enter, and feel the heat of heaven, which is that love in which the angels are; and were struck by the influx of the heavenly light, which is divine truth, than they were seized with such an heart-felt agony, that instead of heavenly joy they were racked with infernal pains, and, as it were, mad through anguish, cast themselves down headlong; thus learning, by dear-bought experience, that the fruition of heaven, though all from pure mercy, yet is not from an immediate act of mercy separate from the means of meetness, through preparation, for the heavenly inheritance.

526. I have sometimes conversed with the angels on this subject, and told them, that the greater part of those in this world, who live in sin, in the freedom of conversation concerning heaven and eternal life, speak of going to heaven, as a mere admission into such a place through a mere act of gratuitous favour, and unconditional mercy; and they in particular who lay down faith as the only means of salvation: for having fixed upon this as the fundamental principle of religion, they pay little regard to life, nor to those operations of love which constitute the essence of life, nor to any other means which the Lord has appointed, whereby to render man a recipient of the
spiritual

spiritual life, and of heavenly joys; and thus having rejected the use of all preparatory means, they by necessary consequence from the principle they have adopted, maintain, that God the Father is prevailed upon, by the intercession of his Son, to advance some particular favourites to the kingdom of heaven by special grants of mercy. To which the angels replied, that such a belief was a necessary consequence of the Solifidian doctrine; and as this was the foundation of their creed, no wonder that from an error, so far distant from all truth, should proceed such ignorance among Christians concerning the Lord, concerning the state of life after death, and the joys of heaven; or that they were so little acquainted with the true nature of love and charity, and the necessity of good being joined with truth, to constitute the divine life in man, which consisted no less in the will and its operations, than in thoughts of the mind; and consequently not a persuasion called faith, separate from love, and the effects of love. The angels shew concern for their folly, in supposing that true faith can subsist in any one singly and alone; as faith separated from its origin, which is love, is no other than science, or a certain kind of persuasion, which is no better than a counterfeit of faith (see above, n. 482) and makes no part of the life of man, as not being conjoined with love. Moreover, the angels said, that all of the Solifidian persuasion must necessarily believe, that salvation must be by favour of grant, or from immediate, unconditional mercy (separate from the use of means) as they know both from the light of nature, and from experience, that such kind of separate faith makes no essential part of life, and therefore that evil doers may work themselves into the same doctrinal persuasion of their own salvation with others: and hence it is, that the bad are believed by such to be equally in a salvable state with the good, provided they have but confidence sufficient to apply the merits and intercession of Christ to themselves in their last hours, and to rely on an immediate act of mercy. The angels declared, that they had never known any one that had passed his life in sin, to be made partaker of heavenly joy, whatever confidence he might have had in this world, under the name of faith, as touching his salvation; and being asked as concerning Abraham, Isaac, Jacob,

Jacob, David, and the Apostles, whether their portion in heaven was not by a special grant of immediate mercy and favour; they answered, that not one of them, but each had his reception and portion according to what his life had been in this world; that they knew their place and lot, and that they were in the same degree of estimation and honour with others of their own class; that the reason of the honourable mention made of them in the written Word, is because, that in the internal sense of it they were so many typical representatives of the Lord in their several characters and callings; thus he was represented by Abraham, Isaac, and Jacob, as to his Divinity and Divine Humanity; by David, as to his Divine Sovereignty; and by the Apostles, as the fountain of Divine Truths. Moreover they said, that when the Word was read by any man, they [the angels] received not the ideas of the persons representing (for names enter not heaven) but instead thereof so much of the Lord as was represented by them; and therefore no mention was made of them in the written Word in heaven (of which see above, n. 259) as that Word contains only the inward and spiritual sense of that which we have in this world (274).

527. That it is impossible for those to receive the principle of heavenly life in the other world, who have rejected and lived contrary to it in this, I can witness to from abundant experience in many. There were certain spirits which possessed the notion, that they could readily receive divine truths after death, as soon as they should be declared to them by the angels, and that in

(274) That by Abraham, Isaac, and Jacob, in the inward sense of the word, is meant the Lord, in respect to his Divinity, and Divine Humanity, n. 1893, 4615, 6098, 6185, 6276, 6804, 6847. That the name *Abraham* is not known in heaven, n. 1834, 1876, 3229. That by David is to be understood the divine sovereignty or royalty, n. 1888, 9954. That the twelve apostles represented all divine truths in the Christian church, consequently, all things appertaining to faith and love, n. 2129, 3354, 3488, 3858, 6397. That Peter represented the Lord as to faith; James, as to charity; and John, as to the works of charity, n. 3750, 10087. That the twelve apostles, sitting on twelve thrones to judge the twelve tribes of Israel, signify that the Lord will proceed in judgment according to the truths and goods of faith and love, n. 2129, 6397. That the names of persons and places mentioned in the Word have no place in heaven, but are changed into things and states; and that such names cannot be uttered in heaven, n. 1876, 5225, 6516, 10216, 10282, 10432. That the angels also think abstractedly from persons, n. 8343, 8945, 9007.

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consequence thereof, they should believe, and change their course of life, and become qualified for heaven. An experiment of this kind was made on many who were of the like persuasion, to the end they might be convinced, that there is no repentance after death: some of those on whom the trial was made, appeared to understand the truths that were announced to them, and also to admit them at first; but no sooner did they return to their ruling love or life's principle than they immediately rejected them, and argued against them; and others rejected them as soon as offered, and would hear no more of them. There were some in particular, who were desirous to be wholly deprived of that governing love, or life's principle [*vita amoris*] which they had contracted in this world, and that the angelical life, or life of heaven, might be infused instead thereof: their request was granted; but no sooner did the change take effect, than they lay as dead without any power over themselves. From these and other means of experience the single-hearted, good spirits were convinced, that every one's state abideth the same after death; and that beyond this period an evil life cannot be changed for a good one, nor that which is infernal, for one that is angelical; because that every spirit is in every part throughout the same with the love that predominates in him, and that a change of it to its contrary would be to destroy the spirit. The angels affirm, that a night-owl may sooner be changed into a pigeon, or a buzzard into a bird of paradise, than an infernal spirit into an angel of heaven. That man continues after death in a state conformable to his life in this world, see above in its proper article, n. 470 to 484. Thus far may suffice to shew, that no one is made a partaker of the kingdom of heaven by an act of immediate, unconditional mercy, or without the means and fitness of a qualifying preparation.

That

That it is not so difficult a Thing to live for Heaven, as some suppose.

528. Some suppose that the spiritual life, or that which qualifies for heaven, is extremely difficult ; and that because we are told, that we must renounce the world, and die to the lusts of the flesh, and live to the spirit ; which they so construe, as if we were to reject all worldly things, particularly the riches and honours of this life ; to be constantly exercised in pious meditations of God, salvation, and eternal life, and to employ a great part of our time in prayer, and reading the Word, and other pious books. This they call renouncing the world, and to live, not after the flesh, but after the spirit : but that the truth of the matter is otherwise, I can testify both from experience, and from conversation with the angels ; nay, that they who so renounce the world, in order to become spiritual, are such, for the most part, as contract a melancholy and sourness of spirit, as indisposes them for the reception of heavenly joys ; whereas in order to qualify and form himself for a heavenly life, is to bear his part in the relative duties and offices of this ; and by a life of morality, and a discharge of the duties respecting civil society, ascend to the spiritual life, as preparatory for heaven : for to live an internal life separate from the external, is like dwelling in a house without a proper foundation, which therefore necessarily sinks into the earth, divides, or falls into a ruin.

529. The life of man, when considered in a rational view, will appear to be threefold ; the spiritual, the moral, and the civil life ; and these three are distinct ; for some lead a civil, but not moral and spiritual life ; some, both civil and moral, but not spiritual ; and some, a civil, moral, and spiritual life also ; and the last are they who live a heavenly life, whilst the other two live only the life of this world. From this view it may appear, that the spiritual life, though distinct, is not separate from the natural, or life of this world, but closely connected

ned with it, as the soul with the body, and if separated from it, would be like the house before mentioned; for the moral and civil life constitute the activity of the spiritual life; and as the will to good is the property of the latter, so the doing good is the property of the former, and if this were separated from the other, then the spiritual life would consist only in thinking and speaking, and the will would remain solitary and inactive, as having no outward termination to reflect and display its operations; and yet it is the very principle of the spiritual life in man.

530. That it is not so difficult a thing to live for heaven, as many think, may appear from the following considerations. Who can say, that he has no power to lead a civil and moral life, when every one from his infancy is educated to it, and may establish his ideas of it from what he sees around him in the world; nay, even the bad (if not abandoned to profligacy) as well as the good, act it externally, and to save appearances with the world, for the sake of interest and character? The spiritual man does but the same, with this difference, that he has faith in God, and does it, not only in obedience to the laws of society, and of moral obligation, but in obedience to the authority of the divine laws; for as he sets God always before him, he has fellowship with the angels in heaven, having his inmost or spiritual man open to such communion; and in this state he is an adopted child, under the Lord's leadings, even when he knows it not, discharges all the duties both of civil and moral obligation from a principle of vital love, and so serves the Lord with his whole heart. His justice and truth, as to external manifestation and form, appear indeed like the same in natural men, even of the most infernal dispositions, but inwardly they are totally different; for the evil say and do the same things from selfish and worldly respects only; but having neither conscience, nor fear of God, were it not for human laws, and the fear of suffering in character, interest, or other ways, they would give full scope to their wicked wills, to commit all iniquity with greediness, as evidently appears in the other world in such as are of the like dispositions; who, being no longer under such outward restraints, manifest openly the malignity that is within them,

them, turning into mockery all virtue and godliness, and holding on in the same course to eternity, n. 499; whilst they who have the divine laws written in their hearts do all things well, and that more abundantly, as their liberty and freedom from restraints is the greater (*); adding to their goodness wisdom, which is ministered unto them from the Lord by the angels of wisdom, with whom they are in blessed fellowship. Thus we see, that the spiritual man may act in all the relations both of moral and civil life as the natural man does, provided that he adheres closely to that divine principle within, which is to be the regulator of his will and thoughts, see above, n. 358, 359, 360.

531. The laws of the spiritual life, as also of the civil and moral life, are laid down in the ten precepts of the decalogue; in the first three are the laws of the spiritual life; in the four following, the laws of the civil life; and in the three last, the laws of the moral life. Now the mere natural man [of decency] pays an external obedience to these precepts, as well as the spiritual man: thus he is present at the celebration of divine worship in the church, hears preachings, and composes his exterior to a form of devotion; he refrains from committing murder, adultery, and theft, bears not false witness, and defrauds not his neighbour of his goods; but in all these things he has regard only to himself, and to save appearances with the world, being inwardly the reverse of what he appears outwardly, as having no sense of God in his heart, playing the hypocrite with the form of religion, and secretly deriding things sacred, as only so many inventions of state policy to keep the simple multitude in awe and order; and therefore such a one stands in no relation to heaven; and being destitute of all spirituality, so neither can he be said to possess either moral or civil virtue: for though he does not kill, yet he hates and wishes vengeance on all that oppose or provoke him, and but for human laws

(*) The different motives in these two sorts of persons for refraining from the same things, are well expressed in the following lines:

“Oderunt peccare boni virtutis amore:

“Tu nihil admittes in te formidine pœnæ.”

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would execute his wrath upon them, and therefore is in heart no better than a murderer; nor is it from any better principle that he refrains from adultery, theft, or other crimes and immoralities prohibited in the decalogue. Such a one is every man that disbelieves a God, and has no principle of conscience formed in him by a sense of religion: and that this is the case with all such, appears from like spirits in the other world, who, being left to their freedom, openly declare against every thing that is heavenly; and as they think and act like devils, so with them is their everlasting portion: but they that fear the Lord, and walk in the ways of his commandments with a pure heart, and faith unfeigned, are after death brought into their full interior liberty, and into a degree of wisdom that far surpasses what they possessed before, their sorrow is turned into joy, and all being divine within them, makes all things heaven without them. So different are these two classes in the other world, who, to appearance, were so much alike as to the outward life in this.

532. It is well known that the thoughts, or intellect, which is the eye of the mind, receives that direction, like the eye of the body, which the intention or will gives it, and also takes its delight therein. Thus if the intention be directed to heaven, the thoughts become heavenly; if to self, sensual; if to this world, earthly; and as the ruling love makes one with the intention, so from the direction and employment of the thoughts may be known what any one loves most, and what the interior state of his mind is with respect to things above, and things beneath. Such, for example, as love themselves, and the world above all things, have the inward gate of their minds so shut to all heavenly influx and heavenly things, that they see not the truths of religion at all, or so very obscurely, that they either deny, or understand them not; the things of sense and of this world are all in all with them, and these are continually suggesting many gross, impure, or profane ideas incompatible with heavenly influx, and the due consideration of divine things. It is the intention or will of man, as observed before, that directs his thoughts, or internal sight, and if heaven is the object, his whole mind is there, from whence he looks down on this world,

world, as on things beneath him ; and from the same elevation sees and judges all that is evil and false in his inferior nature ; which he who is destitute of the same spiritual sight cannot discover, because he is in it, and not above it. Hence we learn from what sources man derives his wisdom, or his folly, which respectively determines his state after death, when he will be left at liberty, not only to will and think, but also to act and speak without disguise, according to the ruling principle within him. Thus much for the distinction between the inward and the outward man.

533. It is not so difficult a thing, as many imagine, for a man so to live, as might qualify him for the heavenly inheritance, were he, when tempted to evil, to stop, and reflect that he ought not to consent to it, as being forbidden by God's command ; some such reflection [like that of Joseph] often repeated, would beget an habitual fear of offending, by degrees draw the attention to heavenly things, and open the inward gate of the mind to the divine influx, whereby it would obtain a full sight of the deformity of sin. Every one has received power and freedom so to think and reflect, in order to this process, till the operations of divine grace should overcome all the reluctances of the will, excite an abhorrence to sin in the mind, and subdue the power of it in the soul, till the man experience the truth of those words of our Lord : " My yoke is easy, and my burden is light," Matt. xi. 30. The difficulty with regard to serious consideration and reflection, in the first instance, arises from a hasty surrender of the will to the temptations of evil, till custom in sinning reconciles to it, and then begets love for it ; and so the unhappy proficient goes on to excuse, and then to defend it by every kind of fallacious arguments, till at last he confounds all distinction of right and wrong, putting evil for good, and good for evil. Such is the case of those, who, in the early part of life, rush into evil courses, like the horse into the battle, and so, losing all sight of divine truths, become infidels.

534. I had formerly represented to me the way which leads to heaven, and also the way which leads to hell, in the following manner. There was first a broad way bearing to the left or north,

north, in which many spirits appeared as walking; and at a distance where the broad way terminated was seen a large stone, from which went two ways, the one to the left, and the other to the right; the former was narrow and straight, leading westward to the south; the other broad and spacious, leading obliquely downwards towards hell. They all appeared to hold on their way together, as far as to the great stone; but when they came thither they separated, the good taking the left-hand narrow road leading to heaven; but the bad, not seeing the stone, fell upon it, and received hurt, but recovering themselves went fast on in the broader way to the right, leading to hell. The interpretation of it was given to me afterwards as follows, viz. that by the first broad way, in which both good and bad spirits went together conversing as friends, without any apparent difference between them, are signified those who lived so alike in the way of an external righteousness, as not to be distinguished. By the corner stone at the end of the common broad road, on which the bad stumbled, and afterwards took the way leading to hell, was signified divine truth, denied by those that walk therein, and in the highest sense was signified by that stone the Divine Humanity of our Lord: but they who acknowledged and believed divine truth, and also his Divine Humanity, were conducted in the way leading to heaven; shewing hereby, that the principle from which men act, is that which determines the difference of their states after death; the thoughts of the mind proceeding from the heart and will, being represented in the other life by *ways*; and accordingly in Scripture, the internally righteous are said to walk in the ways of the Lord; and there the quality of spirits is known by the ways that they are seen to walk in. What has been said above may serve to illustrate those words of our Lord: "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," Matt. vii. 13, 14; not implying that the way is difficult to find, but only that it is sought, and therefore found by few. By the corner stone before mentioned, seen where the common broad way terminated, and the

the two opposite ways took their direction, is plainly given to understand the meaning of those other words of our Lord : " The stone which the builders rejected, the same is become " the head of the corner : whosoever shall fall upon that stone " shall be broken ; but on whomsoever it shall fall, it will " grind him to powder," Luke xx. 17, 18. The stone signifies divine truth, and the stone or rock of Israel, the Lord as to his Divine Humanity ; the builders are the rulers in the church ; the head of the corner signifies where the two ways meet ; and to fall upon, and be broken to powder, signifies a denial of the truth, and destruction ensuing thereon.

535. It has been given me to converse with some in the other life, who had sequestered themselves from all connexions and commerce with society, and others that placed religion in macerations of the body, and such like austerities of discipline, under the notions of renouncing the world, and of attaining to higher degrees of purity in the spiritual life ; but most of these, from having contracted a severity and sourness of mind contrary to a life of charity, had rendered themselves unfit for the society of angels, who are pleasant and amiable, and take delight in exercising offices of kindness and love towards one another. Besides, they who so devote themselves to a life of solitude and abstraction from all social relations, are for the most part deeply infected with conceits of their own fancied merit, whence they are led to look upon heaven as their reward by debt ; so that when they are permitted to come into the company of angels, and are witnesses to their joys (which they ascribe solely to the divine goodness) and when they behold their innocent liberty, and free communications, and the pleasure they take in their affectionate exchange of good offices, they are offended, as at things contrary to the strictness of religion ; and being not capable of partaking in their joys and delights, they quit their company to consociate with those that are like-minded with themselves, and had lived in the same manner in this world. As to those who affected a sanctimonious shew of godliness in their outward religious forms and mortifications, to pass for saints both here and hereafter, thinking highly of themselves, and despising others ; they have no lot with the saints in the

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other world, as having profaned sacred things with the impurities of self-love; nay, some of them there become so infatuated and mad with pride, as to fancy themselves gods, and so are consigned over to such infernal societies as resemble themselves. Some are full of subtlety and deceit, who have also their lot among those, who, by various crafty devices, had bewitched the vulgar with a belief of their extraordinary sanctity. Many of these were of the Romish religion, and appeared in like form and outward demeanour, as when in this world; I have conversed with some of them in the other. Hence it may appear, that it is not the solitary life, or life of recluse piety separate from charity, but such a one as may consist with the relative and social duties that best qualifies for the kingdom of heaven, as that wherein truth and justice, benevolence, and acts of charity, in conformity to the divine laws, may have their scope and exercise. These virtues proceeding from, and sanctified by a divine principle within (and not a life of recluse, religious exercises, void of charity towards our neighbour) render the way to heaven both easy and delightful, exalt the soul in all its faculties, and give it a meetness for the participation of celestial joys (275).

(275) That a life of piety, separate from a life of charity, avails nothing; but joined therewith is profitable to all things, n. 8252, 8253. That charity to our neighbour consists in truth, justice, and integrity in all our dealings and relations towards him, n. 8120, 8121, 8122. That charity towards our neighbour extends to every thing that a man thinks, wills, and does, n. 8124. That the life of charity is to live according to the divine commands, n. 3249. That to live according to the divine commands is to love the Lord, n. 10143, 10153, 10310, 10578, 10648. That genuine charity is free from all taint of fancied merit, as proceeding from interior affection, and taking delight in the exercise of it, n. 2340, 2373, 2400, 3887, 6388 to 6393. That man continues after death in the same state of charity he was in during this life, n. 8256. That celestial happiness is by influx from the Lord into the life of charity, n. 2363. That no one is admitted into heaven merely for thinking, but for also willing and doing the same, n. 2401, 3459. Unless the doing good [according to the power] be joined with willing and thinking it, it avails not to the conjunction of the inner and outward man, nor consequently to salvation, n. 3987.

C O N C E R N I N G

H E L L.

That Hell is under the Lord's Government.

536. **T**Hroughout the foregoing treatise on heaven it has been shewed, that the Lord is the God of heaven (see in particular, n. 2 to 6.) consequently, that the whole government of the heavens is in his hands ; and as heaven and hell are to each other as two contraries in mutual opposition, from the action and reaction of which results that equilibrium by which all things subsist ; therefore, in order to the preservation of such equilibrium, it necessarily follows, that he who governs the one must also govern the other ; for unless the same Lord were to restrain the fury and madness of hell, the equilibrium would be lost, and all would be destroyed.

537. But to say something first concerning equilibrium. It is well known, that when two things are so in mutual opposition, that reaction on one side is equal to action on the other, there remains no excess or superiority of power on either side ; so that through such extinction of power by their equality of opposition, they become subject to the disposal and will of any third agent. Such is the equilibrium betwixt hell and heaven, but not as betwixt two bodies of equal powers ; for it is of a spiritual nature, viz. of false against true, and of evil against good ; from hell proceeds false from the root of evil, and from heaven truth from the root or principle of good ; and from this equilibrium in spirituals it is that man's freedom of thinking and willing arises ; for whatsoever a man thinks and wills has relation to evil and its false, or to good and its true ; therefore
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when the mind is in this balance, it is at full liberty to admit the former from hell, or the latter from heaven; and in this equipoise man stands by appointment of the great Governor of heaven and hell: but why this is the case with him, and that he is not wholly separated from the sphere of evil and false, and fixed in that of good and true, shall be spoken of under its proper article.

538. It has sometimes been given me to perceive the sphere of false from evil issuing from hell, as a perpetual endeavour or malignant will [*conatus*] to destroy all good and truth, joined to rage and madness at not being able to effect it; but this efflux of malice was principally directed against the Divinity of the Lord, as the fountain of all good and truth: on the other hand was perceived a sphere of truth from good from heaven opposing and restraining the fury and madness of the former, from whence proceeds an equilibrium. The heavenly sphere was perceived to be an emanation from the Lord, though it appeared as proceeding from the angels; but the latter could not really be the case, as every angel knows and acknowledges, that no good and truth originates in them, but all from the Lord.

539. All power in the spiritual world appertains to truth issuing from good, and none to false issuing from evil, and this, because the Deity, who is the source of all power, is also the source of all good and truth, which being only in heaven, and their contraries in hell, therefore to the former kingdom belongs all power, and none to the latter: see in the articles concerning the first, second, and third state of man, n. 491 to 520: and that all power belongs to truth from good, see the chap. *Concerning the Power of the Angels*, n. 228 to 233.

540. Such is the equilibrium betwixt heaven and hell; and all in the world of spirits are in this equilibrium, as being betwixt both; and hence it is, that all men in this world are in the like equilibrium, as being under the Lord's government through the ministry of the spirits in the world of spirits; of which hereafter. Thus all things are balanced by the wisdom, power, and goodness of the Great Sovereign of the universe, who keeps hell within its bounds, and preserves the world from
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being destroyed by evil. In this equilibrium stands the liberty or free will of men.

541. Hell has its distinct societies as well as heaven, and as many in number, every society in the one having its opposite in the other, and that in reference to equilibrium; and as the societies in heaven are classed according to their distinctions as good and truth, so are the infernal societies, according to their distinctions as to evil and false: for every good has its opposite evil, and every truth its opposite false, there not being any thing without its relation to a contrary, by which it is distinguished both in quality and degree; nay, this gives the difference to all perception and sensation. And thus the Lord disposes and regulates the evil in hell into societies of contradistinction and opposition to the societies in heaven, for the sake of order and equilibrium.

542. As there is the same number of societies in hell as in heaven, so there are as many different hells; for as every society in heaven, is heaven in a lesser form (see above, n. 51 to 58) so every society in hell, is hell in a lesser form; and as in the general division there are three heavens, so also three hells, the lowest of which is respectively opposite to the inmost or third heaven; the middle hell, to the middle or second heaven; and the uppermost, to the first or lowest heaven.

543. A word here, as to the administration of the Lord's dominion over the hells, which, in general, is {by a common efflux of divine good and truth from the heavens, by which the evil efflux from the hells is obstructed and restrained; and also by a special efflux from each of the heavens, and from each society therein: and in particular, they are governed by such angels as are commissioned to inspect and still the tumults and madness that may arise therein; and sometimes angels are sent to the infernal societies to reduce them to order by their personal presence. In general, the infernals are governed by their fears, and some by those of the same kind which awed them here; but as these for the most part wear off by degrees, or are insufficient to influence them, they are chiefly deterred from perpetrating their wickedness by the dread of suffering for it. Now the punishments in their state are multifarious, more gentle, or

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more severe, according to their malefactions : for the most part, they are placed under discipline to such as are more malignant than themselves, who keep them under subjection by subtle arts and devices, or by severity and dread of punishment, but are not allowed to extend their severity beyond the bounds appointed. But it must be observed, that the only means of keeping these rebellious spirits in order, is the dread of punishment.

544. It has hitherto obtained in the world, as an article of belief, that there is one certain Devil, who rules as a king over hell ; and that he was created an angel of light, but, upon his rebelling against the Almighty, was cast down from heaven with his apostate followers : and this belief is grounded on a literal interpretation of those passages of Scripture, where the words Devil, Satan, and Lucifer occur ; whereas by Devil and Satan in those places is meant hell ; by the former, that hell which is hindermost [*quod à tergo*] and occupied by the worst of the devils, called evil genii ; and by Satan, that hell which is foremost, and occupied by such as are of lesser malignity, and called evil spirits : and by Lucifer, such are meant as are from Babel or Babylon, who are for usurping a dominion and power even to heaven. That there is no one particular Devil that rules as chief in the hells may be gathered from hence, that all both in the heavens and in the hells are from the human race (see n. 311 to 317) in which are myriads of millions from the creation to this time ; and that every one in the latter, is a Devil of the same quality, which distinguished his particular enmity against all that is divine and good when in this world, see above, n. 311, 312.

**That the Lord casts none into Hell, but that
the Spirits cast themselves into it.**

545. It is a prevailing opinion with many, that God turns away his face from man, rejects and casts him into hell ; in a word, that he is angry with him for sin, and inflicts vindictive punishment upon him on that account ; and they confirm themselves

selves in this belief from like expressions in the Scriptures, not considering, that the spiritual sense of the word, which is the true interpreter of the letter, is very different. Now the genuine doctrines of the Christian church, as founded on the spiritual sense of the word, teach us, that God is not inexorable, nor implacable, neither hath any vindictive wrath, nor casts any one into hell : and this all may plainly know, that read the Scriptures with any degree of divine light in their understandings, as He is there represented as the fountain of all good, love, and mercy, and consequently, that it is contrary to his nature and essence to reject and cast away any : but contrariwise, that he willeth the good and happiness of all men, and dealeth with them according to his infinite love and mercy. They that so read the Word of God will not fail to discern therein that hidden, spiritual sense which gives light and life to the letter, which is written in a sense accommodated to our natural capacities, and first rudiments of knowledge.

546. Men of an enlightened understanding, moreover, see good and evil in the same fulness of contrariety and opposition that heaven and hell stand in to each other, and how all good comes from the former, and all evil from the latter (n. 7 to 12) and consequently, that man is continually drawn to good by the Lord of heaven, as well as to evil by the attraction of hell ; and that unless man stood between these two contrary attractions, he would neither have thought, will, nor liberty, these being the effects of his equilibrium betwixt good and evil ; consequently, were the Lord so to turn away from man, as to leave him wholly to the power of evil, he would immediately cease to be human. This divine influence extends to every man both bad and good, only with this difference, that in respect to the former, its operation consists in withdrawing from evil ; in respect to the latter, in attracting to all good ; and the cause of the difference is the quality or will of the recipient.

547. It has here been shewed, that the evil which a man does, is by influx from hell ; and that the good which he does, is by influx from the Lord ; but by believing [and consenting to it as such] that the evil which he does, is from himself, he makes it his proper own, and therefore is the cause of his own evil.

evil. Evil in man [as his choice] is hell within him ; for whether we call it evil or hell, it amounts to the same. Now as far as man is the cause of his own evil, so far he is his own leader to hell ; and so far is the Lord from being chargeable with his destruction, that He does all that divine goodness can do to deliver him from it, as far as can consist with his choice and free will. All that becomes essential in a man's will and love remains with him after death (n. 470 to 484) ; he that wills and loves evil in this world, wills and loves the same after death, and then it is no longer separable from him ; and therefore it is, that he who by choice continues in evil here, binds himself to hell, and is actually in it in spirit, even in this life, and after death desires nothing more than to be where his own beloved evil may be in its proper province and exercise ; consequently, such a one is cast into hell by himself, and not by the Lord.

548. How the above is effected shall here be mentioned : When any one first enters the other world, he is received by angels, who do him all kind offices, enter into conversation with him concerning the Lord, heaven, and the angelical life, and instruct him in various kinds and relations of good and truth ; but if the person (now become a spirit) be one that was acquainted with the like things in this world, but in his heart had rejected and despised them ; in this case, after some short conference with the angels, he desires his dismissal : upon which they leave him. He then, after some conferences with others, associates with spirits like unto himself (see above, n. 445) which done, he turns away from the Lord, and sets his face towards that particular hell which he had fellowship with in this world, and where the infernals are of the same evil affections with himself. By this we may learn, that the Lord strives with every spirit to draw him to himself by the ministry of angels, and by an influx from heaven ; but that such as are under the dominion of sin are reluctant to all his gracious means for good to them, being drawn away from them as by a rope by their evil propensities, and so voluntarily cast themselves into hell. This will seem incredible to most in this world, from the general idea conceived of hell ; nor do those miserable wretches think that they so precipitate

precipitate themselves, but only that they enter in of their own accord, though such of them as enter their dismal prisons under ardent propensities to evil, appear to the good spirits as if they were cast headlong thither; and from this appearance of precipitation comes the notion of the Lord's casting them into hell by his Almighty power; see more on this subject hereafter, n. 574. Let thus much suffice to shew, that the sinner's destruction and casting into hell, is not from the Lord, but from himself both in this world and the other.

549. That the Lord, who is the essential good, love, and mercy, cannot exercise them towards all alike, is because of the hinderances which evil and false lay in the way, and so weaken or repel the divine emanations. Evils and falses are as so many black clouds, which, by their interposition between the sun and the human eye, intercept its lovely light and cheering influences, whilst the sun continues the same, all glorious, and strives to dissipate the obstructing medium, nay, transmits, though a fainter, light through the intermediate vail. The case is similar in the spiritual world: the Lord and his divine love are there represented by the spiritual sun (n. 116 to 140) and the light thereof is divine truth, n. 126 to 140; the black clouds are the falses from evil; and the eye signifies the understanding; and as far as any one there, is in the falses of evil [*in falsis ex malo*] in the same degree of darkness and thickens is the cloud that surrounds him. This comparison may represent to us how the Lord is present to every man, but differently according to his reciprocity.

550. Severe punishments are appointed for the evil spirits in the spiritual world, to deter them from the commission of evil; and the infliction of them appears as if from the Lord; but in reality it all proceeds from the evil that is in them; for evil and its punishment are inseparable companions. Infernal spirits with and delight in nothing more than to do mischief, and torment others that are not under the divine protection; and as all that offend through malicious wickedness withdraw themselves from that protection, on such they rush and exercise their cruelty. This may be illustrated from the administrations in this world, where the punishment also follows its evil. Thus human laws

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have provided a penalty for every crime, and which the delinquent brings upon himself, only with this difference, that offences may be concealed here, but not in the other life. Thus the Lord can no more be said to be the author of the sinner's misery, than the king, the judge, or the law to be the cause of the criminal's punishment, as having nothing to do with the guilt that entails it upon him.

All that are in the Hells, are in the very
Principle of Evil, and in Opposition to
Truth from the Love of Self, and the
Love of the World.

551. All that are in the hells are in evil and its respective falses, and none in evil and truth conjunctively. The greatest part of evil spirits had been taught the rudiments of religion in this world in their very childhood, and afterwards further instructed in the knowledge of the truth by their pastors, and in conversation; nay, some of them, by hypocritical appearances in their words and actions, had passed for sincere Christians, whilst at the same time they had abstained from evil, only through fear of the laws, human respects, or other selfish considerations; but in the other world (where all external motives and restraints are removed) they shew outwardly what they are inwardly, and that all their knowledge and practice of truth and good were nothing but speculation and imitation, without reality and principle. In this their internal state they can no longer speak the truth, or counterfeit the good; but the evil that rules within them, and exercises dominion over them, manifests itself in all their words and actions. Every evil spirit is brought into this state before he is cast into hell (see above, n. 499 to 512); and this is called vastation as to good and truth (276), which means

(276) That the evil, before they are cast into hell, are divested of all that is good and true, on which they beake themselves to hell of their own accord, n. 6977,

means the reducing any one to his proper principle, or condition of spirit, and to the free liberty of acting according thereto; see above, n. 425.

552. In this state of man after death, when he is no longer between man and spirit, as in his first state (of which above, n. 491 to 498) but is truly and properly a spirit, having both face and form corresponding to the inward disposition of his mind, or, in other words, being an external type of his spiritual life; in this their third state the spirits appear to be what they really are at first sight, and are known, not only by their countenances, and the forms of their spiritual bodies, but also by their speech and gestures, for now they are uniformly their proper selves; and as there is a mutual communication of the thoughts and affections in the world of spirits, so they naturally turn to and consort with such as are like themselves, for with them only they have liberty and true enjoyment. We are to know, that mutual communications in the spiritual world are according to the conversion of the face, and that they who are in the same kind of love, constantly front one another, which way soever they turn their bodies; see above, n. 151. Hence it is, that all the infernal spirits have their faces averted from the Lord towards an opposite black spot, that is to them instead of the sun and moon of this world; but that all the angels of heaven turn their faces to the Lord, as to the sun and moon of heaven; see above, n. 123, 143, 144, 151. From what has here been said it will appear, that all the infernals are in the elements of evil, and all its derivations of false, and that their sole bent and direction is towards it.

553. All spirits in the hells, when seen in the light of heaven, appear in the several forms of their particular evils respectively, as so many types or portraits thereof; for in every one the interior manifests itself in the exterior, and exhibits the signatures of his particular distinction, so as to be visibly known

6977, 7039, 7795, 8210, 8232, 9330. That it is not the Lord, but they who divest themselves, n. 7642, 7926. That all evil has its respective false, and therefore all who are in evil, are likewise in false, though some know it not, n. 7577, 8094. That they who are in evil cannot but think false from themselves, n. 7437. That all that are in hell speak only false from evil, n. 1695, 7351, 7352, 7357, 7392, 7698.

to be what he is, by his face, by his spiritual body, his speech, and his gestures. These forms in general, are such as express contempt of others, and threatening of those that refuse them homage; forms of hatred and revenge of various kinds; forms of rage and cruelty, &c. But when such spirits receive adulation, homage, or worship from others, their features soften into a shew of self-complacency and secret satisfaction. It is no easy matter to describe these forms under their various appearances, as no two are exactly alike; only it must be observed, that among all that are in the same species of evil in any society, there is one common ground of similitude, or, as it may be called, of family likeness, however it may be diversified in the individuals. In general, their faces are hideous and ghastly, like those of carcases, some black, some resembling firebrands, and some deformed and ugly with warts, carbuncles, and running sores; many appear as having no face, but in the room of it something of a visage of hair or bone; and some only a kind of snout with prominent teeth; their bodies also are monstrous; and their speech sounds as from anger, hatred, or revenge; for, as every one speaks from his own false, so he sounds his voice from his own evil; in a word, they are all so many images of their particular and proper hell. It has not been given me to see the form of hell in the whole of it, but only it has been told me, that as the universal heaven resembles in form one man, so the universal hell resembles in form one devil, and may be conceived under that image, see above, n. 544; but as to the form of particular hells, or infernal societies, it has often been given me to see it, for at the apertures or mouths of those hells, which are called the gates of hell, there for the most part appears a monster, representing the general form of those that are within it: their rage and cruelty likewise are represented by such horrid images, as I am restrained from mentioning. But it is to be remarked, that though the infernal spirits appear thus like hideous monsters in the light of heaven, yet to one another they appear as men, and that from divine mercy, that they may not be so abominable to one another, as they are to the angels. But such appearance is all deception, for no sooner does the light of heaven appear, than their human forms exhibit them-

themselves in their real monstrosity, for in that light every thing appears as it is ; for this reason they shun the heavenly light as much as possible, and seek to appear in their own light, which resembles that which comes from fire coals, or burning brimstone ; but even this light is turned into mere darkness by any influx of that from heaven. Hence it is, that darkness and thick darkness are predicated of hell, to denote the falses from evil that are there.

554. Upon a narrow inspection into those monstrous forms of the infernal spirits, expressing, as was observed before, contempt of others, and also hatred and vindictive anger towards such as did not favour and honour them, it appeared, that they were in general so many forms of the love of self and of the world, and that their particular differences were but so many derivations from thence ; and it was also told me by the angels, and also confirmed by much experience, that these two loves were their ruling passions in hell, and were fundamental in the constitution of it ; and that love to the Lord and our neighbour were the prevailing and constituent principles of the kingdom of heaven ; and that those two infernal, and these two heavenly loves, were diametrically opposite.

555. At first I was in wonder how it came to pass, that the love of the world, and the love of self, should be of so diabolical a nature, as to give such monstrous forms to such as were under the dominion of these passions ; whereas in this world we are not apt to pass condemnation on the love of self further than it manifests itself in that elation of mind with respect to external things, which we call pride ; and that short of this, the love of man's self is a becoming vivacity of spirit, inciting to a laudable ambition in quest of honourable employments and offices of publick usefulness ; and that without sense of honour, and love for distinction and glory, the mind of man would be torpid and inactive. Thus the men of this world reason, little considering that the love of self, considered in its own nature, is of infernal extraction, and that which is the beginning of hell in man ; which leads to the saying something concerning this love, and to shew how all evils and their respective falses [*omnia mala et inde falsa*] originate in it.

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556. Self-

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556. Self-

556. Self-love is that principle in any one that leads him to seek his own good only, and that of others no further than it may be subservient thereto; nay, such a one is a mercenary in the whole of his zeal and regards for his religion, his country, or any human society, and all his wishes and endeavours for their respective interests center in views to his own private advantage, honour, or welfare, and therefore he cannot so properly be said to love them, as himself in them, for self is the root of his love; and as the root is evil, so is the fruit also. Such a one may indeed love his children and descendants, and those who are nearly connected with him by the ties of consanguinity or interest, and such he calls his own, but still the matter reverts to the same, for he loves them only as so many parts of his own dear self; and the same holds good in regard to the affection he bears to those who shew him respect and honour.

557. The odiousness of self-love will manifestly appear by comparison with its opposite, or that love which is celestial, consisting in the love of uses for the sake of usefulness, and the love of good for the sake of goodness, whether a man exercise himself therein in behalf of religion, his country, or fellow-citizens, studying and labouring to promote their interest and welfare with all the sincerity of a cordial affection, and takes pleasure in the work, without any view to consequences respecting self. This is to love God with all our heart, and our neighbour as ourselves; and as we do this from the love which is from God, so in doing it we glorify him, who is the giver of every good and perfect gift. But how different is the man of self, who, being the idol of his own vanity, considers others as his slaves, and only estimates them by the service and worship they pay him; little knowing, that so far as he departs from the disinterested principle of celestial love, so far is he distant from the kingdom of heaven.

558. As far as any one is actuated by this divine principle of heavenly love in the conscientious and affectionate discharge of all the relative duties of religion and morality, so far he is under the divine guidance and safeguard, whilst the man of self-love takes the government out of the Lord's hands into his own, and becomes a slave to the hereditary corruptions of his nature; and

and as in man, through his original depravity, dwelleth no good thing, so in his unconverted state evil appears to him as good, and good as evil, "because of the blindness of his heart," loving himself more than God, and earth above heaven (277), nay, corrupting the very good that he does, by placing self in the center of it, as the object of his affections. There are certain evil spirits that dwell in those regions under the heavens that lie between the north and the west, which with great subtlety know how to practise on the minds of virtuous spirits, so as to give them a turn to the selfish and other bad properties of nature, and this either by means of open flattery, or by artful insinuations into their affections; and so far as they succeed in their wicked devices, they draw, for the time, the minds and thoughts of such virtuous spirits from heavenly things, darken their understanding, and call forth and stir up the corrupt properties of their nature.

558. That the love of self is opposite to the love of our neighbour will appear from the origin and essence of both: they who are led by the former principle go by this maxim, that charity begins at home, and as every one is his own nearest, so he should be his own dearest neighbour. Thus his love to others originates in self, and issuing thence, as from its center, lessens as it proceeds, according to the diminution of his interesting connexions, making no account of the wisdom or probity of others, but only of their subserviency to his own private ends, and holding all for his enemies that cross them. Such is the corrupt tree of self-love, and such the corrupt fruit that it brings forth; whereas true and genuine love to our

(277) That all that constitutes man's self, as derivative from his parents, is entirely evil, n. 210, 215, 731, 876—10284, 10286, 10731. That it is the original sin of man's nature to love himself more than God, and this world more than heaven, and his neighbour only for his own sake, and consequently, that he may be called a compound love of self and of the world, n. 694, 731, 4317, 5660. That from the predominant loves of self and of the world proceeds evil of every kind, n. 1307, 1308, 1321—9348, 10038, 10742; such as contempt of others, enmity, hatred, revenge, deceit, cruelty, n. 6667, 7372, 7374, 9348, 10038, 10742: and that from these evils come falses of every kind, n. 1047, 10283, 10284, 10286.

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neighbour (278) is of heavenly extraction, a stream from the fountain of all perfection, the gift of the Lord, communicating itself, like its Divine Author, to all that are receptive of it :
 “ It suffereth long, and is kind ; it seeketh not its own things ;
 “ it beareth all things, believeth all things, hopeth all things,
 “ endureth all things, and never faileth ; and it comprehendeth
 “ all the properties of that wisdom which is from above, being
 “ pure, peaceable, gentle, easy to be entreated, full of mercy
 “ and good fruits, without partiality, and without hypocrisy.”

559. So unbounded is the ambition, so insatiable the thirst of rule in self-love, that were it free from all restraints, and had power equal to its will, it would aim at the sovereignty, not only of the whole earth, but of heaven also. What examples have we of this unlimited ambition in those greedy conquerors, who, not satisfied with kingdoms and empires, have aspired after universal dominions ; and also in Ecclesiastical Babylon the Great, by her arrogant, usurping claims to divine authority and power. All of this character after death are on the side of hell against the Lord and his kingdom : see a little piece, *Concerning the Last Judgment, and the Destruction of Babylon*.

560. If we figure to our minds a society of such as love themselves only, and others but for their own sakes, such a love must appear to us no other than that of a company of robbers,

(278) They who have not a right understanding concerning the duty of love to our neighbour, are apt to suppose, that every man falls under this denomination, and that therefore we must be beneficent to all indiscriminately, n. 6704 : and some, that every man is nearest neighbour to himself, and therefore that charity is founded in self, n. 6933. That they who are under the dominion of self-love go by that maxim, n. 8120. How every one is neighbour to himself explained, n. 6933 to 6938. That the Christian, who loves God above all things, loves his neighbour from a divine principle, n. 6706, 6711, 6819, 6824. That the differences, as to our neighbour, are as many as the differences of good in him ; and that to regulate and proportion our beneficence towards him is the office of Christian prudence, n. 6707, 6710, 6818. That these differences are innumerable, and therefore the ancients, who understood them, reduced the exercises of charity into classes, and distinguished them by their proper names, by which their several specific differences were noted, and rules of religious prudence laid down for the direction of their charity, n. 2417, 6629, 6705, 7259 to 7262. That the principal doctrine in the ancient church was the doctrine of charity towards our neighbour, and that therein consisted their chief wisdom, n. 2417, 2385, 3419, 3420, 4644, 6628.

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who continue in all good agreement and friendliness whilst they are confederates in their iniquity, but are no sooner separated than they are ready to exercise the same villany on one another, as on strangers. Self-love, where interest is concerned, is the same principle in others, however covered with the vail of an external decorum, as being equally void of justice, conscience, and religion. This will appear still more evidently from the infernal societies of this character mentioned hereafter.

561. The inmost thoughts and affections of those above-mentioned being thus turned wholly to self and the world, and so from the Lord and the things of his kingdom, they fall under the power of infection from their other natural corruptions, and this, because they so render themselves unreceptive of the divine influence, which can alone subdue their evil, and renovate their nature; so impossible it is for those to be helped, who turn their backs upon the Lord, and wilfully oppose the corruptions of their nature to the influences of his grace. Hence it is, that in the other world all such turn their faces from the Lord towards a certain dark orb, which is to them a substitute for the sun of this world, and diametrically opposite to the sun of heaven, the representative of the Lord; see above, n. 123. Darkneſs alſo ſignifies evil, and the ſun of this world emblematically ſignifies the love of ſelf (279).

562. Such as are abſorbed in the love of ſelf are addicted to the following evils in general, contempt of others, envy, enmity towards thoſe that ſide not with them, and hatred, if againſt them, revenge, craft, deceit, uncharitableneſs and cruelty; and with reſpect to ſpirituals, an averſion to divine things and religious worſhip, which in the other life becomes changed into hatred towards them, and thoſe that are addicted to them. I once converſed with a certain ſpirit that had been in great power in this world, and in the ſuperlative love of ſelf, who was poſſeſſed with ſuch an abominable hatred to all that was divine, that he could not bear to hear the name of God mentioned,

(279) That the ſun of this world is an emblem of the love of ſelf, n. 2441. In what ſenſe to worſhip the ſun, is to worſhip thoſe things that are contrary to divine love, and to the Lord, n. 2441, 10584. That an ardent ſun emblematically ſignifies evil concupiſcence, n. 8487.

565. As to the love of the world ; though it be highly dangerous and pernicious to the soul of man, yet it has not altogether the same degree of malignity with the forementioned love, as not standing in the same direct opposition to all love of heavenly things. It shall suffice here to observe, that it consists in the general, in an eager desire after the riches of this world, and to acquire them by any means, however indirect ; and also in such a passionate fondness for them, as alienates the affections from all love of spiritual things, and from true love towards our neighbour, which is of spiritual extraction. This love of the world is multifarious in kind ; thus it is the love of riches, as these may be the means to worldly honour and eminence of station ; or it is the love of dignity and eminence, as these may be the means subservient to the acquisition of riches ; it is the love of riches, in order to a fuller gratification of the senses, for ostentation, and the pride of life ; or it is the love of riches for their own sake, and so the same with avarice. These, with many others, are the snares and hinderances that the love of the world lays in our way to heaven : to guard us against the dangers and delusions of which is that important caution given ; “ Love not the world, neither the things that
“ are in the world. If any man love the world, the love of
“ the Father is not in him,” 1 John ii. 15.

What is meant by Hell Fire, and Gnashing of Teeth.

566. Hitherto very few have rightly understood what is meant in Scripture by hell fire, and the gnashing of teeth, as spoken of those that are in hell, and that because they have taken these expressions, not in their spiritual, but literal sense only ; and accordingly some have thereby understood material fire, some torment in general, some remorse of conscience, and others that it was only made use of to deter men from sin by the consideration of its penal consequence ; whilst by gnashing of teeth, they have understood as meant such an actual sound, or
a horror

a horror like that occasioned by it ; but these words, like the rest of the Scriptures, have a more inward signification ; for though the spiritual things contained therein must be expressed by such as are natural, in accommodation to the natural understanding of man, yet to the mind that is capable of receiving it, they are to be interpreted according to their recondite and spiritual sense ; it shall therefore here be explained what is meant by fire and gnashing of teeth, as applied to the sufferings of evil spirits in the other world.

567. There is a twofold origin of heat, the one from the sun of heaven, which is the Lord, and the other from the sun of this world ; the heat from the former is spiritual, and in its essence is love (see above, n. 126 to 140) ; the heat from the latter is natural, and has not love for its essence, but serves as a receptacle to spiritual heat or love. That love in its essence is heat or fire, is indicated by the fervor it communicates, first to the mind, and then to the body of man, according to its degree and quality, in winter as well as summer ; and also from the increasing heat of the blood from its influence. That natural heat serves as a receptacle of the spiritual heat, or love, appears from the desire in all animals towards the other sex in the spring and summer seasons ; not that this orgasm proceeds from natural heat, any farther than as this disposes their bodies to receive the spiritual heat (the essence of which is love) from the spiritual world ; for the spiritual world operates by influx on the natural, as cause on effect, but not so the natural on the spiritual ; and therefore it is a great error to think that animal love is caused by the natural heat, for love is a property of life, and all life is spiritual ; nay, the whole natural world exists and subsists by influx from the spiritual world. To this all the subjects of the vegetable kingdom owe their vegetation, virtues, and increase, whilst the natural heat only does the office of opening and expanding their seeds and vessels, and of disposing them for the reception of the genial and fructifying influences of the spiritual world ; thus joining in concurrent evidence to this truth, that there are two kinds of heat, the one spiritual, and the other natural, the former of which is from the sun of heaven, and the latter from the sun of this world ; and that by

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influx from the first, and the co-operation of both, are produced those visible effects which present themselves to us in this natural world (280).

568. The spiritual heat in man is his vital heat; for, as was said before, its essence is love. This is the heat which is signified by fire in the Word; love to the Lord and our neighbour by the heavenly fire; and the love of self and the world by the fire of hell.

569. Both infernal and celestial love originate from the same divine principle, but the former becomes infernal only from the will and disposition of the recipient; for all influx from the spiritual world is according to the condition or state of the subject receiving it, in like manner with the heat and light from the sun of this world, which, operating in odoriferous plants and flowers, produces the most grateful and delicious scents; whilst the same falling upon putrid carcases, and fœtid bodies, gives them to exhale the most offensive stinks. Thus likewise the same light from the same sun which strikes the eye with pleasing and refreshing colours from some objects, causes others to reflect a sad and mournful hue. The case is the same with respect to the heat and light proceeding from the heavenly sun; for when these enter by influx into good subjects, as good spirits, good men, or angels, they advance their good properties to higher degrees of perfection, by augmenting the vigour and lustre of them. On the other hand, when they fall upon the ungodly, they produce the contrary effect, for the evils within them reverberate, suffocate, or pervert the good influx, and so turn it to their own greater detriment. Thus the light of heaven, incident on the truths of good, increases understanding and wisdom; but the same, when incident on the falses of evil, is transmuted by the recipients into the most extravagant phantasies and madness. Thus all things become in quality according to that of the receiver.

(280) That the spiritual world acts by influx on the natural world, n. 6053 to 6058, 6189—6598 to 6626. That this holds true with regard to the life of animals, n. 5850; as also with regard to the subjects of the vegetable kingdom, n. 3648. That this influx is a continual tendency of things subservient to the wonderful system of divine order in the world, n. 6211.

570. As the infernal fire consists in the love of self and the love of the world, so likewise in all the inordinate passions and evil concupiscences which spring from those loves, and consequently in the gratification of them; for what a man loves he passionately desires, and what he desires he takes delight in. Now these are all the evils before mentioned, viz. contempt of others, enmity to those that are not on his side, envy, hatred, and revenge, and in consequence thereof, unmercifulness and cruelty; and with regard to things divine and sacred, unbelief, contempt, derision, and blasphemy, which after death become changed into indignation and hatred against them; see above, n. 562. And as these infernal passions naturally aim at the ruin and destruction of those who are the objects of them, so where such evil-minded persons have it not in their power to effect this, they however give the fullest scope they can to their diabolical malevolence and hatred. These are the things meant by fire in the Scriptures, as applied to evil men and evil spirits, as will appear from the following quotations: "Every one is
 " an hypocrite, and an evil-doer, and every mouth speaketh
 " folly; for wickedness burneth as the fire: it shall devour the
 " briars and thorns, and it shall kindle in the thickets of the
 " forest, and they shall mount up like the lifting up of smoke:
 " and the people shall be as the fuel of fire," Isa. ix. 17, 18,
 " 19. The land shall become burning pitch; it shall not be
 " quenched night nor day; the smoke thereof shall go up for
 " ever," Isa. xxxiv. 9, 10. "Behold, the day cometh that
 " shall burn as an oven; and all the proud, and all that do
 " wickedly, shall be as stubble, and the day that cometh shall
 " burn them up," Mal. iv. 1. "Babylon is fallen, and is
 " become the habitation of devils: and they cried when they
 " saw the smoke of her burning: and her smoke ascended up
 " for ever and ever," Apoc. xviii. 2, 18. xix. 3. "And he
 " opened the bottomless pit, and there arose a smoke out of
 " the pit, as the smoke of a great furnace; and the sun and
 " the air were darkened by reason of the smoke of the pit,"
 " Apoc. ix. 2. And out of their mouths issued fire and smoke,
 " and brimstone: by these three was the third part of men
 " killed," Apoc. ix. 17, 18. "If any man worship the beast
 " and

“ and his image, the same shall drink of the wine of the wrath of God, and be tormented with fire and brimstone,” Apoc. xiv. 9, 10. “ And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire ; and men were scorched with great heat, and blasphemed the name of God,” Apoc. xvi. 8, 9. “ Every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire,” Matt. iii. 10. “ Where their worm dieth not, and the fire is not quenched,” Mark ix. 44. In these and many other places, by fire, is meant the inordinate and evil affections proceeding from the love of self and of the world ; and by smoke we are to understand the false proceeding from evil.

571. It has been shewed in the foregoing article, that by the fire of hell is meant all those evil affections and propensities which proceed from the love of self and of the world, and with which all the inhabitants of the infernal regions are infected, so that when the gates of the hells are set open, there appears a column of fire mixed with smoke ascending from the pit, as from a house on fire, more thick and dark from the hell where self-love is predominant, and of a flame colour from that where the love of the world prevails ; but when the hells are shut, no such phenomenon of fire is seen, but in the room of it a dense exhalation as of smoke, which affects the senses as from a heat within, in some places resembling that of a stove, in others the vapour of a hot bath ; when this heat extends its influence to a man on earth, it excites in him inordinate appetites and desires ; it instigates the wicked to hatred and revenge, and sometimes causes insanity in sick persons ; and this heat or fire is the prevailing element in such as are under the dominion of the above mentioned loves, as having communication in spirit with those hells whilst here in the body. It must be observed in this place, that they who are actually in hell, have no sensation of fire or burning, as is commonly imagined, but only experience such a kind of heat or fire as inflamed their irascible and other evil passions in this world : that all about them appears in the form of fire, is from correspondency, and that because every love, according to its kind, corresponds to fire, and in the spiritual

ritual world all things have their representations and visible forms according to the laws of correspondency.

572. It is to be noted here, that this infernal heat or fire is changed into intense cold on any influx of heat from heaven, and at such times the infernals are seized with a convulsive shivering and rigour like persons in an ague fit, and that because of the contrariety between the elements of heaven and hell, inasmuch that the heat of the former, which is divine love, extinguishes the heat of the latter, which is the love of self, these being opposite to each other. The dusky light that is from the fire of hell is likewise at such times turned into darkness, and the infernal spirits are so overcome by the divine influx, as to fall into astonishment and extreme infatuation : but such a visitation seldom happens, except when the tumult and uproar in hell requires such a discipline to reduce them to order and subjection.

573. As this fire of hell signifies every propensity to evil flowing from the love of self, so likewise it signifies its punishment in those self-tormenting passions of hatred, revenge, and cruelty towards those who are the objects of them ; for this kind of love is the root of all tyranny and arbitrary power, and the enemy of God and man ; it quits not the soul even in death, but follows it to hell, and there becomes its confirmed infernal passion, for ever excluding divine light and love, and binding itself in chains of darkness, and the penal fire of its own evil.

574. It was said before, that the evil spirits cast themselves into hell of their own accord ; now how it comes to pass that they should voluntarily commit themselves to a place of such miseries must be explained. From every particular hell exhales a sphere of effluvia from the passions and qualities of the inhabitants therein, which striking the senses of those who are of similar affections, it excites in them the most grateful perceptions, as every one's pleasure is according to the kind of his love. The spirit that is thus agreeably affected, presently turns himself to the quarter from whence the sphere arose, and wishes to be there, for as yet he is unacquainted with the miseries it is replete with, nay, otherwise he would wish the same : for in the spiritual world no one can resist the propensities of his ruling

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passion

passion or love, for therein is his will, and these constitute his nature, and there every one goes by the bent of his nature. On the spirit's first arrival in hell, he is received with a shew of kindness, insomuch that he now thinks that he is with his friends; but this lasts only a few hours; for after lifting into his genius and particular turn of mind, they begin to molest and vex him different ways, and so go on to greater provocations, till they lead him to a deeper hell; for the more interior and deep the hell, the more malignant the spirits that dwell there; and here, after other exercises of discipline, they torment him, till they have entirely brought him under subjection to their will. But as there arise continual tumults and insurrections where all hate one another, and every one strives to be the greatest; so they who were lately subdued to the will of others, become in turn confederates with some more potent infernal, to strengthen his faction, and support his pretensions to superiority. Thus the scene of disorder and confusion continually varies, whilst all according to their power evilly intreat and tyrannize over others. Such are the miseries and sufferings which go by the name of hell fire.

575. By gnashing of teeth is signified the discordance and contradiction betwixt false and false [*pugna falsorum*] and the various disputes and wranglings of such as are in error from the ground of false (*) joined with contempt of others, enmity, mockery, railings, and bitter strife, whilst every one fights for falsity [*pro suo falso*] and calls it truth. These wrathful contentions, as heard by those that are not within those hells, sound like the gnashings of teeth, and are changed into such when truths from heaven are manifested there. In these hells are all

(*) Error is to be distinguished from *false*, where it proceeds from mistake, defect of understanding, influence of education, or deference to the judgment of those whom we deem to be wiser than ourselves. In these and such like cases it is innocent error, or matter of infirmity, and demands all candid allowances, as such persons, through simplicity, sincerity, and an earnest desire of finding the truth, may be in the principle, though without the knowledge of it: but it is far otherwise where error in the judgment proceeds from evil in the will, as from attachment to vice, any false interest, or the love of self, &c. Here the judgment is infected and determined by the will, and makes part of it, and such error has in it the nature of *false*, and is properly what our author calls *falsum ex malo*. Tr.

those

those who set up nature for God ; and in still deeper hells such as had confirmed themselves by studied arguments in this atheistical persuasion. All of this class, as being unreceptive of light from heaven, and consequently having no perception of truth within them, are merely sensual and corporeal, believing nothing but what they can see with their eyes, or touch with their hands ; whence it is, that all the fallacies of the senses pass with them for real truths, and all that is spiritual for fallacy ; which is the cause of all their disputes and vain janglings having a resemblance to the gnashings of teeth in the spiritual world, where all fables have that sound. Now teeth correspond to the extremities in nature, and to the lowest things in man, such as those which are sensual and corporeal. As to gnashing of teeth in hell, see Matt. viii. 12. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28.

Of the Malignity and wicked Devices of the infernal Spirits.

576. Every one that is given to introversion, when he reflects upon the operations of his own mind, may form an idea of the superiority of spirits over man as to the intellectual powers, as knowing, that he himself can conceive, reason upon, and form a judgment of more things in a minute, than he can express or commit to writing in half an hour ; learning hereby, how far a man under the exercise of his intellectual or spiritual faculties excels himself at another time, and consequently how much more he shall excel when he comes to be a pure spirit divested of his earthly body ; for it is the spirit alone that thinks in him, whilst the body is no more than the instrument whereby he expresses his thoughts : and hence it is, that the angels possess unspeakably greater understanding and wisdom than when they were joined to this material world by their corporeal vehicles, in connexion with which the mind is for the most part susceptible only of general and obscure notices of things, and unable to discern innumerable others pertaining to spiritual know-

knowledge; not to mention the many hinderances in the way to it from worldly cares and connexions: but when man is freed from these defects and impediments by a translation to the angelical state (for every angel once lived here as man, and in the same low degrees of knowledge) he no longer sees as through a glass darkly, but a new intellectual world opens to his view, and he has clear perceptions of things unconceivable by the mind of the natural man.

577. In the same degree that the angels excel in understanding and wisdom, the infernal spirits increase in serpentine craft and deceit; for after this life every spirit enters into the whole of its good or evil, and thinks, wills, and acts therefrom without disguise; whereas in this life the evil of a man's spirit was curbed by legal restraints, regards to character, interest, and other human considerations, nay, sometimes so artfully concealed under an outside shew of justice, sincerity, and the form of godliness, that he did not know himself, nor discover the latent evils in his heart and nature, which manifest themselves to his astonishment when he arrives in the world of spirits. The number and different kinds of evil that there appear in their several hideous forms, are not to be described in any human language, and this I can testify, as having been witness thereto several times; for the Lord has granted me the privilege to be in [as one of] the spiritual world as to my spirit, whilst in this natural world as to my body: and this I can affirm, that so great is the malice of evil spirits against man, that except the Lord did take him under his protection by the ministry of angels (for both attend him here, see n. 292, 293), it would be impossible for him to deliver himself from the power of hell. But man withdraws himself from this protection by denying his divinity, and renouncing a life of faith and charity, for so he turns away from the Lord to the evil spirits, and enters into fellowship with the powers of darkness; yet even so (when lost to all sense of conscience) the Lord makes use of external restraints and fears, in order to deter him from the commission of outward evils; but then these means are unavailable to introduce him into the spiritual life, seeing this can only be effected by a real conversion of his mind, will, and affections.

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578. The worst of spirits are those, who in this life were immersed in the principle of self-love, and at the same time actuated by a serpentine subtlety; for all deceit and craft enter deep into the thoughts and intentions, and so poison the very root of life in man, as to destroy every seed of spiritual good therein. Most of these are in the hells behind, and are called genii; their pleasure is to make themselves inconspicuous, fluttering about like bats by night, that they may do their works of darkness in secret: these suffer more than any other of the evil spirits. Such as were in the like principle of self-love, but not actuated by the like subtlety and deceit, are also in the hells behind, but not of like depth. And as to those who were possessed by the evils proceeding from the love of the world, but not so deep in the love of self, nor alike addicted to hatred and revenge, deceit and subtlety, they are called evil spirits, and their hells are milder, as they suffer less from their lesser degrees of malignity.

579. It has been given me to know experimentally the particular kind of malicious wickedness in those spirits which are called genii. Now these do not practise their diabolical subtlety on the thoughts, but on the affections, which they scent by a peculiar sagacity, like as dogs do their game; and when they have made the discovery, they make it their business to turn and wind the good affections of any one, all they can, to their contraries, and this by drawing them off to other objects by allurements suited to their particular inclinations and complexions; and this they manage with such art and cunning, that the party is not aware of the deceit, as they hinder him by various crafty devices from attending to and making reflexions upon the matter. Their situation, when with man, is under the occiput, or hinder part of the head. These, when living in this world, were such as cunningly applied to the ruling passions of men, and by artfully insinuating themselves into their affections captivated their minds, in order to lead them more easily into the traps and snares they laid for them: but all, of whose reformation and regeneration there are the least hopes, are carefully preserved by the goodness of the Lord from these insidious spirits, whose power and subtlety are otherwise sufficient to remove the barriers

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of conscience, and to awaken and put in motion all the hereditary evils in man's nature; and therefore they are not permitted to infest such persons. Such are the companions, and such the mansions to which all crafty and malicious deceivers are consigned after death: when viewed in the other world in their proper form and character, they appear in the shape of vipers.

580. The malignity of the infernal spirits manifests itself in so many wicked arts and devices (unknown in this world) that to enumerate them would fill a volume, and to describe them many volumes. One kind of them respects the abuse and perverting of correspondences: another, in disturbing the divine order in its lowest classes: a third, is by the influxive communication of evil thoughts and affections, and this by false conversions, inspections, and emissary spirits: a fourth, by operations on the mind by phantasies: a fifth, by false appearances of themselves, where in reality they are not: and sixthly, by counterfeiting other characters, by evil persuasions and lies. By these and various other deceitful arts they vex and torment one another in their miserable societies: but as all these wicked arts, except the last mentioned, are unknown in our world, I forbear to describe them, not only because they would not be understood, but also because they are not fit to be mentioned.

581. This severity of sufferings and tormenting discipline is permitted by the Lord, to keep within certain bounds the flagrant evils of the infernal spirits, by their mutual opposition, as they are subject to no other restraint than the fear of suffering for them, without which, hell would be tenfold itself in uproar, rage, and madness; a picture of which we may form to ourselves by the idea of an earthly kingdom without coercive laws with penal functions (*).

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(*) This observation of our author may suggest to us a good additional argument in vindication of the Divine Providence in permitting the calamities of tumults, insurrections, and wars, in the present degenerate state of mankind; for though these are confessedly great evils, yet they serve as means preventive of greater, by operating on the fears and passions of men various ways: thus, by restraining the oppressions, tyranny, and cruelty of wicked rulers on the one hand, and by experience of the evils and miseries thereof curbing the licentiousness of the

Of the Appearance, Situation, and Plurality of the Hells.

582. In the spiritual world, where spirits and angels have their abodes, there are the same appearances of things as in this our natural world, as of plains, mountains, hills, rocks, vallies, waters, &c. but all from a spiritual origin, and therefore only visible to those spiritual beings, and not to man whilst in this natural state, unless it be given him to be conversant in the spiritual world as a spirit: nor can an angel or spirit behold the material things of this world, except he be joined to man in like manner; for as the sight of the former is adapted only to natural light, so is the sight of the latter to spiritual light, though the eyes of both are to appearance the very same. This will hardly be received by the natural man, much less by the sensualist, who, being governed in all things by his bodily senses, can form no conception of reality and substance, as pertaining to any thing beyond material nature; but notwithstanding this, the resemblance between the spiritual and natural world is such, that man for some time after his departure hence, knows not but that he is still in the latter, inasmuch that his death may very properly be termed a translation from one world to another like it; and that there is such similitude betwixt them has been shewed before in the chapter *Concerning Representatives and Appearances in Heaven*, n. 170 to 176.

583. The heavens there appear above; the world of spirits beneath; and the hells are under both. The heavens are not seen by the spirits that are in the world of spirits, except when their interior sight is opened; at other times they appear only as through a mist, or as light clouds, and that because the angels of heaven are in a more interior state of understanding and wisdom, and accordingly above the sight of those that are in the

the multitude on the other, which is only awed by fear of sufferings from venting their malignity every man on his neighbour, and from turning all things into chaos and confusion. Tr.

world

world of spirits: but the spirits, who are in the plains and valleys, see each other, except when they are internally separated by intromission into their interior states; for at such times the evil spirits do not see the good, but the good spirits see the evil ones, but turn away their faces from them, and so become invisible to the others. As to the hells, they are not seen in this world, as being shut, but only the entrances into them, called their gates, when they are opened for the admission of those that are consigned to them. These gates are visible in the world of spirits, but not in heaven.

584. There are hells every where under the mountains, hills and rocks; and the holes or gates leading into them, appear as so many clefts or fissures in rocks, some of larger, and some of narrower extent, and they all appear dark and dismal, though the spirits within have a kind of light like that from burning coals, to which their sight is accommodated: and that because in this world, being in darkness as to divine truths through unbelief, they had no other light than what proceeded from vain reasonings and error, and therefore they can see nothing in the light of heaven, when they quit their gloomy mansions; such opposites are the light of faith, and the darkness of unbelief.

585. The openings or gates leading to the hells, which are underneath the plains and valleys, have different aspects; some resemble those which are underneath the mountains, hills and rocks; some of them look like dens and caves; some like wide mouths and gulfs, and others like lakes and pools of water. They are only open when evil spirits come thither from the world of spirits, to be passed into their respective hells, at which times are seen to issue from them fire, and flame with or without smoke, as also thick clouds of fuliginous vapour; though it is said, that they do not appear as such to the infernal spirits, as being then in their own proper atmosphere, and the elements that are congruous to their nature; for they correspond to the evils and falses thereof: for example, such fire to hatred and revenge; smoke and soot to the falses belonging thereto; flame to the evils of self-love; and black clouds and vapour to the falses thereof.

586. I was

586. I was allowed to look into the hells, and take a view of their inside ; for the power of such inspection is, by divine permission, granted at times to the angels and spirits above them, even when they are not open : such an inside view of them I had. Some of the hells appeared like caverns in rocks, first proceeding far horizontally, and then descending either perpendicularly, or by windings, to a great depth. Some resembled the dens of wild beasts in the woods ; others the subterraneous works in mines, with different chambers and descents to still lower floors. Most of them are of three degrees of descent, the uppermost dark, as corresponding to the falses of evil ; the lowest of a fiery appearance, as corresponding to the evils themselves. In the lowest hells are those who acted immediately from the root or principle of evil ; but in such as are less deep, those who acted from evil errors, or the falses of evil. In some hells appear, as it were, ruins of houses and towns after some dreadful conflagration, in which the infernal spirits skulk ; and in the milder hells are seen a kind of rude cottages, and in some places contiguous in the form of a city or large town, with streets and lanes, inhabited by infernal spirits that live together in strife, hatred, quarrellings, and fightings even to blood, whilst in the streets and publick ways are committed thefts and robberies ; and in some of the hells are places like publick stews shocking to behold, as full of uncleanness and filth of all kinds. There are also gloomy woods, in which the infernal spirits wander about like wild beasts, and also subterraneous caves, into which such as are pursued by others fly for refuge. Moreover, there are barren and sandy deserts, ragged rocks with caverns, and scattered cottages ; and to these desert places are consigned such in particular as had passed through severe sufferings in the other hells, and had been foremost among those who deceive others by crafty devices and wicked stratagems. This is the last state of their appointment.

587. The exact particular situation of the hells is not known even to the angels, but to the Lord only, though their general distinctions are known from the quarters respectively where they lie ; these distinctions being the same as in the heavens,

where they are regulated according to the kinds and degrees of heavenly love, beginning with the Lord as the sun of heaven, which is called the east; and as the hells are in all things opposite to the heavens, so the principal or regulating quarter there is the west (see the chapter *Concerning the Four Quarters of Heaven*, n. 141 to 153). Hence it is, that the western hells are the worst and most horrible of all, and that in proportion to their greater degrees of distance from the east. To these are appointed such as in this world were so swallowed up in the love of self, as to hold in contempt and bitter hatred all that were not of their party and in their interest, or refused to honour them: and in the remotest of those regions are those in particular of the Romish religion, who had arrogated to themselves divine worship, burning with rage and revenge against all that denied their power and heavenly jurisdiction over the souls of men; and as they still retain the same proud vindictive spirit, so to shew their rage and cruelty is their greatest pleasure; but this turns to their greater misery in the other world, for all of their class being actuated by the same infernal passion of domineering, they exercise their fury and malice upon one another: but more of this in a small work *Concerning the Last Judgment, and the Destruction of Babylon*. As to the particular circumstances relative to the hells, it can only be said, that the worst of them are to the northward; that they abate in degree of malignity towards the south, and still more towards the east. Towards the last also are many who were high-minded and atheistical, but not of like savage cruelty and infernal subtlety as those nearer to the west. At this time there are no infernal societies in full east, they having been translated nearer to the western regions; but the hells in the north and south are very many, and inhabited by such as were immersed in the love of the world, and the various evils derived from that source, as enmity, hostilities, extortion, wrong and robbery, artifice, avarice and uncharitableness, increasing or decreasing in degrees of malignity, as was said before, according to their greater or lesser degrees of distance from the east. Behind the hells in the western and northern divisions are the gloomy woods and deserts
before

before mentioned. Thus much concerning the situation of the hells.

588. With regard to plurality of hells, it is here to be noted, that they equal in number the angelical societies in the heavens; for there is a society of infernals answering to every society of angels, according to the nature of opposites. That the heavenly societies are innumerable, and all distinct, according to the different kinds and degrees of their goods of divine love, charity and faith, see under the article, *Concerning the Societies of which the Heavens consist*, n. 41 to 50: as also in that, *Concerning the Immensity of Heaven*, n. 415 to 420. In like manner the infernal societies are distinct, according to their respective evils opposite to the goods before mentioned. Every evil, as well as every good, is a genus or general, which contains in it innumerable species or particulars; however, this may not appear to those who form to themselves only one simple idea of every evil; as for example, of contempt, hatred, enmity, revenge, deceit, and the like; whereas every one of these contains so many specifick differences, and under them as many particular subdivisions as would more than fill a volume to enumerate them all. According to these manifold distinctions in evil, and their nearer or more remote distances from one another, are the several hells divided and regulated with the utmost exactness and congruity. There are also hells under hells, communicating with one another, some by passages, and some by exhalations, according to the agreement or affinity betwixt evil and evil. That the hells are so many and various appears from its being given me to know, that under every mountain, hill, rock, plain and valley, there were particular hells of different extent in length, breadth, and depth. In a word, both heaven and the world of spirits may be considered as convexities, under which are arrangements of those infernal mansions. So much concerning the plurality of hells.

Of the Equilibrium betwixt Heaven and Hell.

589. An equilibrium is necessary to the existence and subsistence of all things, and consists in the equality of action and reaction between two opposite powers, producing rest or equilibrium; and this according to an established law throughout the natural world, observed in the very atmospheres, in which the lower and denser air reacts on the superincumbent columns; nay, even betwixt heat and cold, light and darkness, dry and moist; and the middle point is the temperature or equilibrium. The same law obtains throughout the three great kingdoms of this world, the mineral, vegetable, and animal; wherein all things proceed and are regulated according to action and reaction, or actives and passives, producing or restoring an equilibrium in nature. In the physical world, the agent and reagent are called Power and Conatus; and in the spiritual world, life and will, as being living power and conatus; and here the equilibrium is called liberty. Thus there exists a spiritual equilibrium or liberty betwixt good and evil, by the action of one, and the reaction of the other; for example, in good men this equilibrium is effected by the action of the good principle, and the reaction of the evil principle; but in bad men, evil is the agent, and good is but the reagent. That there is a spiritual equilibrium betwixt good and evil, is because every thing appertaining to the vital principle in man has relation to good or evil, and the will is the receptacle of both. There is likewise an equilibrium betwixt true and false; but this depends on the equilibrium betwixt good and evil, according to their kinds respectively. The equilibrium betwixt truth and false, is similar to that which is betwixt light and darkness [*umbram*] which operate, according to the heat and cold therein, on the subjects of the vegetable kingdom; for that light and darkness have no such operation in themselves alone, but only through the heat in them, may appear from the similarity that is betwixt the
light

light and darkness in winter and in spring. The comparison of truth and false with light and darkness is from correspondency, for truth corresponds to light, and false to darkness, and heat to the good of love. Spiritual light also is the same with truth, and spiritual darkness is the same with false, concerning which, see the chapter, *On the Light and Heat in Heaven*, n. 126 to 140.

590. There is a perpetual equilibrium betwixt heaven and hell; from the latter continually exhales and ascends a conatus of doing evil; and from the former continually emanates and descends a conatus [tendency to or will] (*) of doing good. In this equilibrium is the world of spirits, which is situated in the midst betwixt heaven and hell (see above, n. 421 to 431); and this may appear from hence, that every man immediately after death enters into the world of spirits, and there continues in the same state in which he died; is examined and proved thereby, as a touchstone of his principles; and remains under the same free will, which all indicate an equilibrium; for such a spiritual equilibrium there is in every man and spirit, as observed before. The particular kind and tendency of this liberty or free will, is well known by the angels in heaven by the communication of thoughts and affections; and it appears visibly to the angelical spirits (*), by the paths and ways which they chuse to walk in, as the good spirits take those which lead to heaven, and the evil spirits those which lead to hell; for such ways and walks have actually a visible appearance in that world; and this is the reason, that the word *way* or *ways* in Scripture signifies those truths which lead to good, and in an opposite sense, those fables which lead to evil; and hence also it is, that to go, walk, or journey, signify the progressions of life in the same Sacred Writings (281). It has oftentimes been given me to see such ways
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(*) It will not appear strange, that in the spiritual worlds the spiritual mental powers, such as willing, desiring, &c. should have their extrinsec operations and effects at great distances, when we reflect on the like distant operations and effects of bodies upon one another in this material world, in their different properties of attraction, repulsion, gravitation, &c. Tr.

(*) By angelical spirits is here meant such spirits as are yet in the intermediate world of spirits, in their state of final preparation for heaven. Tr.

(281) That to journey, in Scripture signifies progress in life, as does likewise to
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go,

or roads, and the spirits walking and passing therein, as they were led to chuse one or the other by the particular bent of their minds and affections.

591. That evil continually exhales and ascends from hell, and that good continually flows and descends from heaven, is because every one is surrounded by a spiritual sphere flowing or transpiring from his vital affections and thoughts (282), and consequently the same from every society celestial or infernal, and collectively from the whole heaven and the whole hell. This universal efflux of good from heaven originates in the Lord, and passes through the angels without any mixture of their propriety [*proprium*] or self-hood; for this is suppressed in them by the Lord, who grants them to live in his own divine property; whereas the infernal spirits are in their own property of selfish nature, or what only belongs to themselves [*proprium*] which, as unblest with divine communications from the sole fountain of all good, is only evil in every one continually (283). This may suffice to shew, that the equilibrium both of the angels and devils differs from that in the middle world of spirits; the equilibrium of the former being according to their free will in the principle of good from a life and love of good, and hatred to evil in this world; but the equilibrium of the latter, according to their free will in evil from a life and love of evil, and a hatred to good in this world.

go, n. 3335, 4375, 4554—8417, 8420, 8557. That to walk with the Lord signifies to lead a spiritual life, or to live to him, n. 10567. That to walk signifies to live, n. 519, 1794, 8417, 8420.

(282) That a spiritual sphere, which is the sphere of life, proceeds from every man, spirit, and angel, and forms a kind of atmosphere around them, n. 4464, 5179, 7454, 8630. That this flows from their inmost affections and thoughts, n. 2489, 4464, 6206. That the quality of spirits is known at a distance by their spheres, n. 1048, 1053, 1316, 1504. That the spheres of evil spirits are opposite to those from good spirits, n. 1695, 10187, 10312. That these spheres extend far to the heavenly societies, according to their quality and degree of good, n. 6598 to 6613, 8063, 8794, 8797. And likewise to the infernal societies, according to their quality and degree of evil, n. 8794, 8797.

(283) That the property or nature of man is altogether evil, n. 210, 215, 731, 874—10283, 10284, 10286, 10731. That the selfish property in man is hell within him, n. 694, 8480.

592. Except

592. Except the Lord kept the government of the heavens and hells in his own hands, there would be an end of equilibrium, and consequently both of heaven and hell; for all things in the natural and spiritual worlds subsist thereby, and the balance once destroyed, all things would necessarily run into disorder and confusion. Such would be the case in the spiritual world, unless the power of evil were restrained by the reaction of the good principle, and so hindered from acquiring the superiority. Unless this were effected by the sole government of the Lord, there would be an end of heaven and hell, and of the whole human race: the words, *sole government of the Lord*, must here be repeated, as He alone is sufficient for this work; for every thing belonging to the creature as his proper own or self, whether it be angel, spirit, or man, is nothing but evil, and therefore absolutely incapable of making any resistance to the efflux and powers of hell, as being more on their side; so that the whole of salvation in every creature is solely owing to the government and grace of the Lord: nor can it be supposed, that less than his omnipotent arm can be sufficient to keep within bounds the hostile fury and malice of all the hells, which join in one common confederacy against heaven, and all that are therein.

593. The equilibrium between the heavens and the hells is determined by the number of those that enter therein, which amounts to several thousands every day; and to adjust a matter of such universal importance can only belong to that omnipresent Lord, who weighs all things in the balance of infinite wisdom; for wise as the angels are, they see comparatively but a little way, nor know all things that pass within the circle of their own societies.

504. Something has been offered before on the government of the heavens and the hells with relation to the subserviency of all therein to the preservation of equilibrium; as that all the societies in both are disposed and regulated according to their general and specifick distinctions in good and evil; and that under every celestial there is an infernal society answering thereto as its opposite, from which opposite correspondence results the equilibrium, whereby the evil is restrained from overpowering

powering the good, and a provision made by the divine wisdom to check every tendency to superiority in the former over the latter : and this is effected by various means ; as by a stronger operation of the divine presence ; or by a stricter confederacy in good among particular angelical societies. There are also other means made use of, in order to this end, by various regulations as to the hells ; thus, by dividing particular societies therein, and by ejecting a certain number into the deserts before mentioned ; by the translation of some infernals from one hell to another, and divers other administrations of government both in the heavens above, and in the hells beneath. By so many ways does the Lord provide for the preservation of that equilibrium between good and evil, on which the salvation and happiness of men and angels so much depend.

595. The hells are continually plotting against heaven, and exerting their hostile malice for its destruction ; though impotent and vain are all their endeavours against those who are under the defence of the Lord omnipotent. I have often seen their enmity and hatred to all things divine and sacred represented by the form of a sphere ascending from the infernal regions, as if to insult and assault heaven ; whereas the heavens, on the contrary, make no assault on the hells, the divine sphere proceeding from the Lord being an efflux of love for the salvation of all ; but as those miserable spirits, through the evil they are in and chuse, render themselves incapable of such salvation, therefore this emanation of the divine goodness can effect nothing more in their behalf, than to restrain, as far as possible, their vindictive malice from wreaking itself with unbridled fury and madness on one another ; and to this end He is graciously pleased to employ various means ; so merciful is the Lord even towards the impenitent and incorrigible.

596. The heavens, in the general, are distinguished into two kingdoms ; the one of which is called the celestial, the other the spiritual kingdom ; of which see above, n. 20 to 28. The hells likewise are distinguished into two kingdoms ; the one of which is opposite to the celestial, the other to the spiritual. That which is opposite to the celestial is in the west, and they who belong to it are called genii ; and that which is
opposite

opposite to the spiritual kingdom is in the north and south, and they who belong to it are called evil spirits. All in the celestial kingdom excel in love to the Lord, and all that are in the hells opposite to that kingdom, are under the prevailing power of self-love; all that belong to the spiritual kingdom are distinguished in excellence by love to their neighbour, and all that are in the hells opposite to this kingdom are slaves to the love of the world; so that love to the Lord and the love of self are in the same diametrical opposition to each other, as the love of our neighbour and the love of the world. Effectual provision is made by the Lord, that no power of evil from the hells, that are in opposition to the celestial kingdom, may reach the subjects of the spiritual kingdom, as the consequence in that case would be the subversion of the latter, for the reason given in n. 578, 579. Thus does the Lord keep the balance betwixt good and evil in his own hand for the preservation of his kingdoms.

That the Liberty or Free Will of Man, is from the Equilibrium that subsists between Heaven and Hell.

597. In the foregoing chapter we have treated of that equilibrium which subsists betwixt heaven and hell, and shewed, that it is no other than an equilibrium betwixt the good that proceeds from the former, and the evil that proceeds from the latter, and so constituting the essence of human liberty: and as good and evil, truth and false, are of a spiritual nature, so also is that equilibrium in which consists the power of thinking and willing the one or the other, and the liberty of chusing or refusing accordingly. This liberty or freedom of the will originates in the divine nature, but is given to every man by the Lord for a property of his life, nor does He ever take it back again. This good gift to man is to the end that he may be regenerated and saved, for without free will there is no salvation for him; but that he actually possesses it, he may know from the operations of his own mind, and what passes inwardly in
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his spirit, he being able to think and chuse either good or evil, whatever restraints he may be under from uttering or acting the latter in respect to laws divine or human. Now this inward experience evinces beyond a thousand arguments, that liberty belongs to man, as his spirit is his proper self, and it is that which freely thinks, wills, and chuses; consequently, liberty is to be estimated according to the inner man, and not from what he may be outwardly through fear, human respects, or other external restraints.

598. That man would not be capable of being reformed or regenerated without free will, is because he is by the original constitution of his nature born to evils of every kind, which must be removed in order to his salvation; and that can only be by his knowing, owning, renouncing, and abhorring them. To this end, he must be instructed in the nature of good; for it is by good only that he can see the evil, but by evil he cannot see the good: accordingly, he must be early educated in the knowledge of spiritual truths by teaching, by reading the Scriptures, and by the preaching of the Word, that so he may attain to a right understanding of what is good; as he is likewise to cultivate his mind with the knowledge of moral and civil truths from his intercourse with society in the different relations of life; all which imply the use and exercise of freedom. Another thing to be considered is, that nothing becomes appropriated to man, or can be called his own, that is not received into the affectionate part; other things he may apprehend or form an ideal knowledge of, but what enters not his will or love, which is the same thing (for what a man wills he loves) that makes no part of him, nor abides with him. Now man being naturally prone to evil, he could not receive its contrary, the good, into his will or love, so as to become appropriated to him, unless he were endowed with liberty or freedom of will, seeing that the good is opposite to the evil of his nature.

599. That man may be possessed of liberty or free will, in order to be capable of regeneration, therefore he can have communication in spirit with heaven, or with hell; for evil spirits from the one, and angels from the other, are present with him; by the former he possesses his own evil; by the latter he is in the principle of good from the Lord; and herein stands his equili-

equilibrium or liberty. That every man has both angels and evil spirits attending him in this world, see the chapter *Concerning the Conjunction of Heaven with the Human Race*, n. 291 to 302.

600. Not that this conjunction of man with heaven or hell is an immediate conjunction, but mediate only, and that through the spirits that belong to the world of spirits; for these are the spirits that attend on man, and not any immediately from heaven or hell (*). By the evil spirits belonging to the world of spirits man joins himself to hell; and by the good spirits of the same world he has communication with heaven; for the world of spirits is intermediate between heaven and hell, and constitutes the true equilibrium; for these two particulars, see above, n. 421 to 431, and n. 589 to 596. Thus much for the origin of human liberty.

601. Let it be observed, as touching those spirits that are appointed to be man's associates here, that a whole society may hold communication with another society, and also with any individual wheresoever, by means of an emissary spirit, which spirit is called, *The Subject of many* [*Subiectum plurium*]. The cause is similar with respect to man's communication [*conjunctio*] with the societies in heaven and in hell by the intervention of his associate spirits from the world of spirits.

602. As to that common impression of belief concerning a future life on the human mind, which some call innate, or natural, though in reality it be from celestial influx, the following memorable particular shall here be related. Certain spirits, which in their life-time here had been of that simple plebeian class which live in all good faith, were reinstated in the same low degree of understanding and thinking that they

(*) This is entirely consistent with what was affirmed by the author in the foregoing number, as the good spirits belonging to the world of spirits, being in their final preparation for the angelical state, are called angelical spirits; and as they have immediate communication with the heavenly angels, so has man, through them, a mediate communication with the same. On the other hand, the bad spirits belonging to the world of spirits, being in their final preparation for hell, are called infernal spirits, and have immediate communication with devils; and wicked men, through them, a mediate communication with the same. Thus all communications between man, and the highest and lowest in heaven and hell, are conducted through mediums adapted to his nature and states respectively. Tr.

possessed in this world (as may be the case of every one, by the divine permission, to answer certain ends). On this change they discovered what ideas they had here concerning the state of man after death, and related as follows; viz. that they were asked on a time by some learned men when in this world, what they thought of their souls after death? To which they answered, that they did not know what the soul was. They then asked them, what their belief was concerning their state after death? To which they replied, that they believed they should be living spirits. They asked them, what their faith was, as to spirits? They said, that a spirit was a man. They asked them, how they knew that? They answered, after their simplicity, that they knew it, because it was so. On which these learned querrists stood astonished, to find such simple illiterate people possessed of a stronger faith than what they had themselves; manifesting hereby, that in all who are in communion with heaven there is a principle of faith, as touching the immortality of the soul by a divine influx from the Lord, through the medium of those spirits which belong to the world of spirits, but not received by such as, through a vain philosophy and science falsely so called, poison their minds with corrupt doctrines concerning the soul, as that it is nothing else than mere thought, or a certain animated something proceeding from matter; and then go to find out the particular place of its residence in the body; whereas the immortal spirit is the man himself that animates his body, and uses it only as its instrument or servant to perform the functions of life in this natural world, according to his different states and relations therein, on his pilgrimage to and preparation for a better country, even a heavenly one.

603. What has been delivered in this work concerning heaven, the world of spirits, and hell, will appear obscure to those who have no relish for spiritual truths, but clear to such as take delight therein, more especially to all who are in the love of Truth for its own sake. What we love, we readily receive and understand; and where Truth is the object of our affections, it recommends itself to the mind by the evidence it brings with it; for Truth is Light.

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